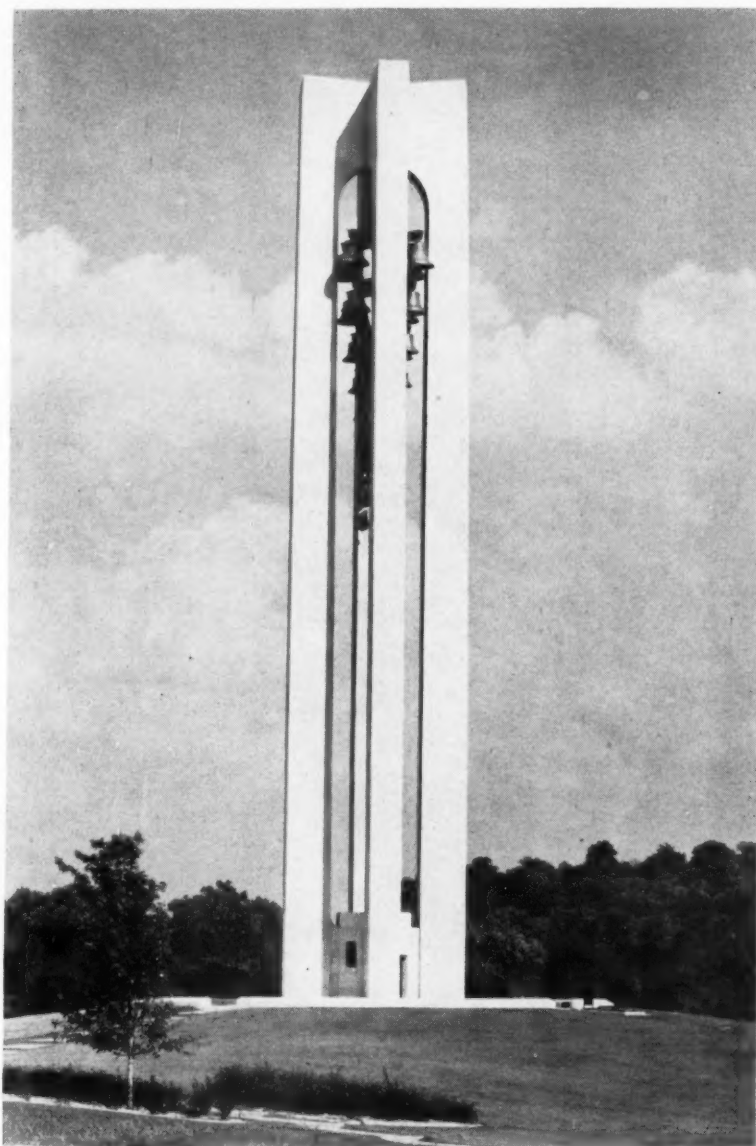


Twenty-first Year of Publication

Church Management



THE DEEDS CARILLON
Dayton, Ohio

September, 1945

• *Volume XXI* •

Number Eleven

Selected Short Sermons

By Earl Riney

Patience is bitter, but its fruit is sweet.

* * *

A man is as big as the things that annoy him.

* * *

To be thankless is to be joyless.

* * *

True consecration admits of no reservations.

* * *

Many people are forever talking out loud about how they suffer in silence.

* * *

Those who do not forgive others should never sin themselves.

* * *

The grace of continuance is a virtue of great importance in the Christian life and in the Christian service.

* * *

What people say behind your back may be your standing in the community.

* * *

Adversity may make a man wise, though not rich.

* * *

Saints are sinners who kept on trying through faith in God.

* * *

The greatest wisdom is to know how to conduct yourself in the presence of a great disappointment.

* * *

Like the widow's handful of meal and cruse of oil, love does not fail with use, but, instead, grows broader and nobler.

* * *

There is no better health preservation than a clear conscience.

* * *

We live in the character-home we build.

* * *

However trifling and indifferent we may seem, there are times when even the most indifferent of us looks wistfully toward the heights and longs to climb.

* * *

Self-will is sinful because it is a breach of the fundamental loyalties of human life. We are expected to be loyal to our best selves, to our fellows, and to our God; and we have not kept faith with these.

* * *

When God has lifted us to a higher plane, when he has made us to make new resolves, we need to take the utmost care that we do not slip back into a dull routine of a half-hearted discipleship.

* * *

Christianity might survive for a generation or two without any church, but we all know that if the type of personal life which Jesus taught and lived is to become the law of nations and races, we must have a strong and worthy church to embody and promote that spirit.

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THE EDITOR'S DRAWER

THE DEEDS CARILLON

This unusual tower and carillon is a gift to Dayton, Ohio, and the Miami Valley by Mrs. Edward W. Deeds. The tower, constructed of granite, steel and limestone, stands 170 feet high. It contains a complete set of twenty-three speaking bells and six silent memorial bells dedicated to deceased members of her family. The bells, which were installed by the Meneely Bell Company of Troy, New York, are played from a console room at the base of the tower. Mrs. Deeds, whose family has long been associated with the National Cash Register Company of Dayton, Ohio, has been a music and art lover for years. To carry out her designs in this instance there has been established an organization known as "Educational and Musical Arts, Inc."

William H. Leach.

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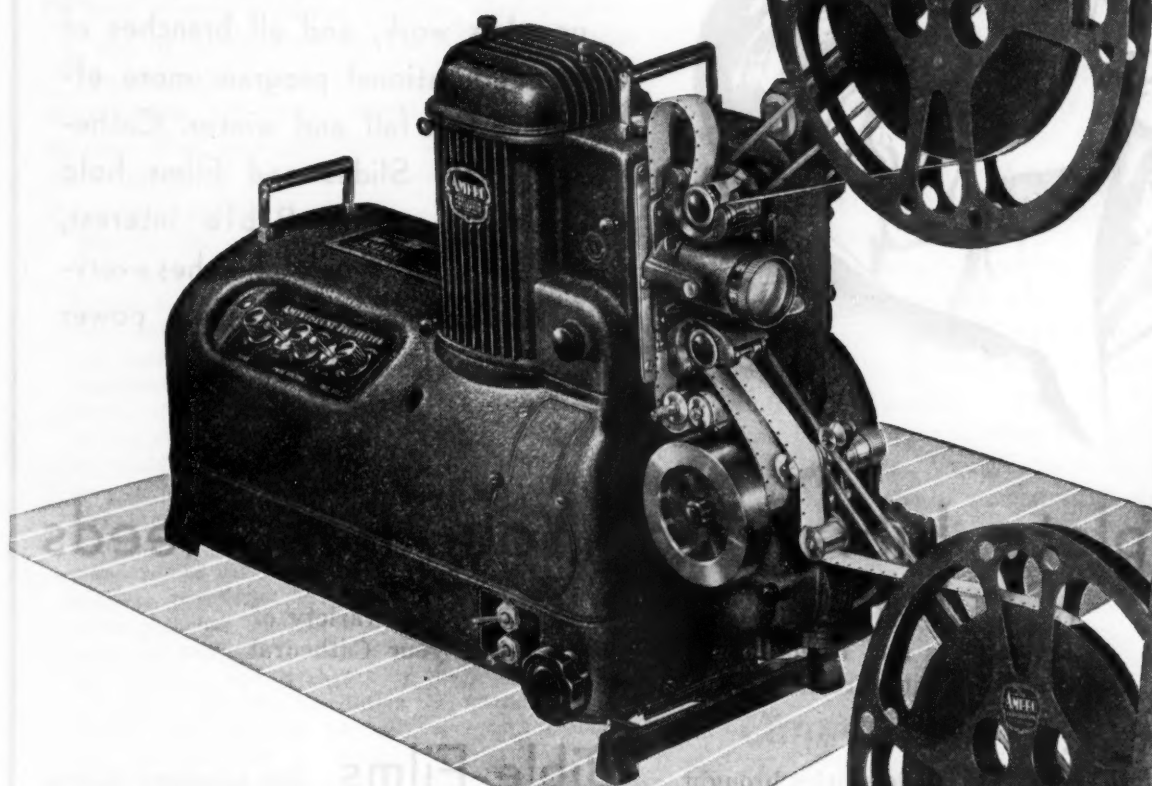
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XXI
NUMBER 11
SEPTEMBER, 1945

The Rainbow

The bow shall be in the cloud.

THE United Nations Charter, now in process of acceptance by the various nations is the rainbow in today's cloud of war and devastation. History, alone, will decide its merits. But who can doubt that the sky has been lightened with hope because the nations are convenanting together?

We like the opening lines:

We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims.

Then, we are pleased with the reception given the United Nations Charter in our own Senate. Many readers will recall the fight over the League of Nations following the First World War. The editor's first visit to the United States Senate was while the matter was being debated. It received an awful beating, setting the world back for many years, and breaking the body of Woodrow Wilson, international dreamer. No matter what further debates there may be over various applications of the charter it has, at least, received immediate acceptance by our Senate.

We are glad that churches are praying for it. We have heard few prayers which give it blanket endorsement. But there have been

many which ask guidance for the perfection of the charter and the accomplishment of its aims. The churches do well to so pray.

There will be, as the years go by, much criticism of the charter. Some of it will be constructive. There doubtless are certain articles which are debatable. It may be that injustices have been written into the framework of the organization. But it is a sufficient step in the right direction to bring cheer to the heart and a bow to the clouds.

At the dedication of the tomb of the unknown soldier in Arlington Cemetery, Warren G. Harding, then president of the United States, said in a voice with emotion: "It must not happen again." Well, it has happened again. Our prayers were too feeble, our techniques were too weak. Now the entire world will re-echo those words. We are now sure that it must not happen again. There is a possibility of international cooperation. We may be nearer world peace.

There is a bow in the cloud.

Canadian Clergy Challenge The Income Tax

HAMILTON Presbytery of the United Church of Canada has passed on to the Hamilton Conference, the next highest denominational court, a resolution asking the church to inquire into a national practice which permits priests of the Roman Catholic Church to avoid the payment of income taxes while the Protestant clergy are assessed. It has been our privilege to read the report of the special committee of Presbytery which studied the matter. Its main contention is both interesting and amazing.

It states that it is customary for the bishop of a Roman Catholic diocese to come to the tax office and fill out exemption blanks for all of the clergy in the diocese. He states that the

(Turn to page 66)

The Basis of Peace

What Kind of Peace Can the Christian Endorse?

by Stewart W. Herman, Jr.*

NOW that victory in Europe has been achieved and our thoughts are filled with memorial monuments designed to show posterity the way we have come, it might be profitable to choose an inscription for the triumphal arch which here divides our road out of war from the road into peace. May I propose that this inscription be written high upon it:

"The wrath of man worketh not the righteousness of God."

It should serve to remind us that we are in danger of forgetting what we once believed. For, in our awestruck amazement at the destruction which has been visited upon our enemy, we are prone to say, "This was God's anger, not ours," and, in rubbing the German nose into the filth of his own concentration camps, we like to think, "Our righteousness is God's righteousness." Thus we are led to the conclusion that man's wrath is working God's righteousness, and only few of us are startled when the Supreme Commander of the Allied Forces, standing in the rubble of Berlin, declares this was a "holy war."

A few years ago, when American Christians were trying so hard to avoid looking the fact of war in the face, we appeared to agree with St. James that man's wrath cannot accomplish God's righteousness. We seemed to be hoping that if we disregarded the coming conflict long enough—as you would ignore the presence of someone whom you did not wish to meet in the street—the unpleasant encounter would be averted. Maybe our ostrich-like attitude helped somewhat. It is difficult to determine precisely at what point in the career of Fascism our appeasement ceased to act as a brake and began to become the accelerator on the juggernaut of war. Whether or not we were primarily interested in God's righteousness, war came. We did not want it but we got it. And now comes this insistent question to all who begin to wonder whether we are the masters of our fate: if we got the war which we did not want, what are the chances of getting the peace which we really want?

It may seem that no reasonable connection exists between the two parts

of that question. The connection is to be found between our method of entry into the war and the method of our entry into peace. The most obvious similarity resides in the fact that we slid into war—backwards, one might say—and the fact that we appear to be sliding backwards into an uneasy peace. In 1939 and 1941 we got a war on the enemy's terms and it was only by the herculean efforts of free and angry peoples during five long years that we were able to turn the tables gradually and make war on our terms. It would be ridiculous to pretend that we are now making peace on the enemy's terms. After a decisive defeat our quondam foes are in no position to impress terms of peace. However, they have inspired in us a bitterness and wrath which tempt us to pounce in rage upon the savage weapons which have just been knocked from the Nazis' nerveless hands and use them until our anger has abated.

I am not talking about human torpedoes, jet planes, obliteration bombing and the usual treacherous weapons which fall within the framework of the so-called rules of civilized war, but about the tools of tyranny employed by men like Heinrich Himmler allegedly in the interests of peace; namely, concentration camps, mercy death, forced labor and the economic enslavement of nations, which is another word for starvation. Is there any difference between enslaving peoples for peace and enslaving them for war?

According to reports available to all of us in our free press—for which, despite all its sensationalism, we may be profoundly thankful—our peace is getting off to a very bad start. The prospects of lasting peace have been growing dimmer for more than a year—in fact, ever since the hope of victory became a certainty.

Where Lies the Blame?

The Nazis themselves are to blame for most of it. Our thoughts of peace have been tremendously influenced by the insane measures employed by the Hitler regime in a wild effort both to achieve its sinister ends and to stave off defeat. The mass slaughter of Jews, the wholesale liquidation of potential and actual anti-Nazi leaders in occupied countries and the indiscriminate use of pilotless planes and rocket bombs have aroused in the most forbearing

people a primitive impatience with those who dare to counsel reconciliation. Our public has been infuriated by the stories of callous treatment or murder of prisoners who were taken in the last wild *furor teutonicus* of the Ardennes offensive and by the lurid pictures of places like Belsen, Buchenwald and Dachau. Truly, "whom the gods would destroy they first make mad."

It is indeed a monstrous dragon that the United Nations have slain. There is every justification for the indignation which we so strongly feel but—and here is the crux of the matter—there is no justification for imitation which permits a similar fury to rob us of our reason and lowers us to the level of those whom we despised.

Recently I have heard shattering eyewitness accounts of the behavior of victorious troops, not in the Russian zone, but in the French zone of occupation. Some of the French—not all—have been tortured for seventy-five years by a thirst for vengeance and so far as they are concerned that is all that peace is good for. The dirty work is left to the colonial troops unbeknownst to the people of France but the whole policy at the very top gives little assurance that the ultimate disintegration of the new French nation will not follow upon the madness of its present course. French wrath is not working God's righteousness.

There are Americans who are not averse to letting the French or any other violated nation of Europe do what they please to a beaten Germany, but that is not the policy of the American Military Government and those among us who advocate the extermination of the German people would be advised either to see that our policy is changed, if extermination is what the democratic majority demands, or to abide by the decision of our responsible leaders. Individual American soldiers who have run amuck, raping and robbing in enemy or friendly countries, have found their way into our own detention camps. Where there are criminals in civilian life there are bound to be criminals in uniform and it is to be regretted that the actions of a few hundred such soldiers sometimes outweigh the whole war-effort of the United States in the eyes of the British or French or Ital-

*Formerly minister of the American Church in Berlin; now attached to the permanent staff of the World Council of Churches in Geneva, Switzerland. Author of "It's Your Souls We Want."

ians who suffer at their hands. These serve as ugly exceptions to keep us humble when we are tempted to respond to an atrocity story by saying, "A G. I. would never be capable of a thing like that."

We don't want vengeance but it is quite evident that some of us are not sure what other sort of peace there is. At present the Army wants a peace based on order. Our military authorities are disturbed at the vengeance of France, not so much out of humane consideration for the Germans as out of consideration for ourselves. These excesses are being committed in what may become a part of our permanent zone of occupation and no officer can preserve order and discipline in a region despoiled of all opportunity to feed and clothe itself, especially after we have proclaimed that this time there would be no Herbert Hoover to feed the hungry.

Permanent peace based on military order presupposes permanent occupation. That is not feasible, nor is it practical. Political movements, which cannot agree on anything else, will unite underground in an effort to expel a foreigner. The continual use of force will catch and kill many a member of the underground but such movements will never be stamped out. The longer an occupation lasts, the more precarious peace becomes. The Gestapo with all its ruthless weapons found that out even in the countries they treated best. Armies abroad are the special instruments of man's wrath and the wrath of man works not the righteousness of God.

Peace by Security

The idea of a peace based on security is a slight improvement over the idea of peace based on military order. The San Francisco Conference sought to set up an organization on such a premise. The United Nations know that vengeance will not promote peace and that permanent occupation of one or two nations is not the answer. We are praying that—so far as an organization may be concerned—something truly constructive has been developed to act as a check on the rise of madmen to power anywhere in the world.

But security is an insecure word. Where there is life there is growth and where there is growth there is change and where there is change there is insecurity. A live God presiding over a live earth full of live people gives no guarantee that a man-made status quo will be maintained. If, therefore, by security we mean status quo we are foredoomed to disappointment. The only hope of a Security Council rests in its adaptability to change and



Photo by U. S. Signal Corps

CHRISTIAN WORSHIP IN BHUDDIST TEMPLE

As centuries-old Bhuddist idols look on impassively, Chaplain (Captain) Ralph W. Blanchard, Macon, Georgia, conducts a Protestant service for members of a U. S. Army's Chinese Combat Command field combat team somewhere in China. Though far from their native land and in strange sur-

roundings, regular weekly services even in remote outpost areas serve as a link with home for these men who, under command of Major General R. B. McClure, go into the field with selected Chinese ground forces units to offer them advice and assistance in the prosecution of aggressive ground warfare against the common enemy: Japan.

growth, in short, to life itself. Let us cure ourselves of the Maginot mentality, the poison of old angers which work nothing but man's self-righteousness!

Fortunately, there is a real hope that our plans for security are anchored in a new respect for justice. A peace based on justice is a positive idea, not negative. International courts of justice in the past have not been altogether unsuccessful despite their inability to stop the major law-breakers. Justice will receive its great preliminary test in connection with the disposition of the war criminals. If justice demonstrates that it is not merely another word for vengeance, we may hope for happier days.

Too often, angry individuals see themselves as righteous wrath and justice all rolled up in one. After the bloody events of June 30, 1934, Hitler stated that for twenty-four hours he was the law of the land. It is difficult to see why he modestly claimed so limited a period out of his years of dictatorship. His righteousness was, so far as he was concerned, the righteousness of the strange deity he worshipped.

There was an American colonel who was asked by other U. S. officers to provide a military permit for a tried and trusted anti-Nazi German to go with them through a divisional area to reach an important objective that he had promised to reveal. Speed was

important and so was the goal. But the colonel refused, replying that all Germans ought to be shot and this one should be no exception. That was one standard of justice but it was hardly likely to improve the possibility of peace, especially in the eyes of a man who was risking his life in technical betrayal of his own country. Rough justice is usually more rough than just.

Discriminate Punishment Necessary

On the other hand there is such a thing as rough injustice. A few well-intentioned persons have been heard to advocate a peace based on indiscriminate forgiveness which rushes to pardon all our enemies because some of them are penitent. No peace would survive this policy because it is as lawless as lynching.

In the course of social development we have abolished debtors' prisons and we are trying to improve our penal system by treating many types of crimes as illnesses which may be cured, but it should not be forgotten that we have not yet succeeded in eliminating jails and penitentiaries. Some of our own soldiers have been imprisoned for their crimes and it would be the height of folly not to apprehend and punish the war-criminals who ran riot over Europe under the protection and supervision of arch-criminals at the head of governments.

We have no reason to believe that

(Turn to next page)

"Be Ready"

Presentation of an Annual Program

This is the way that John S. Brinkman, minister, First Baptist Church, Hamilton, Ohio, presented the annual Church program for 1944-45. Though dated for the year now past we have left dates and names of the speakers in the reproduction and we think they are helpful to show the careful planning in the program.

I Be Ready To Support Your Worship Services

- (1) Regular Attendance
- (2) Prayerful and Reverent Attitude
- (3) Participation in the Service
- (4) Creating Friendly Atmosphere
- (5) Supporting Church Loyalty Program

II Be Ready To Support Your Evangelistic Program

- (1) Bible Conference and Evangelistic Meeting — November 5-12, 1944 — Dr. Vance Haver
- (2) Program of Child Evangelism
- (3) Decision Day in Bible School — December 31, 1944 - March 25, 1945
- (4) Personal Enlistment for Christ Crusade — March, 1945 — Dr. Paul Smith
- (5) Evangelistic Meeting of—November, 1945—Dr. Hyman Appleman
- (6) The Spirit of Evangelism in All the Services

III Be Ready To Support Your Educational Program

- (1) Regular Attendance in the

Bible School (Average Attendance 675)

- (2) Leadership Training School—November 20-24, 1944
- (3) Undergirding Church School Achievement Plan (10 Major Objectives)
- (4) Supporting Monthly Teachers and Officers Meeting
- (5) Stewardship Classes
- (6) Wednesday Night Bible Study and Prayer
- (7) Daily Vacation Bible School —June 25-July 6, 1945
- (8) Supporting Christian Post War Objectives
- (9) Planned Bible Reading
- (10) Reading Watchman-Examiner, Missions and other Christian Magazines

IV Be Ready To Support Your Missionary Program

- (1) Knowing Scope of Baptist Missions
- (2) Writing our Missionaries
- (3) Praying for our Missionaries
- (4) Giving to our Missionary Budget
- (5) Enrolling in our School of Missions—January 14 - February 18, 1945

V Be Ready To Support Your Financial Program

- (1) Every member giving to
 - (a) Current Fund
 - (b) Mission Fund
 - (c) Building Fund
- (2) Honoring the Lord with Your Tithe

VI Be Ready To Support Program For Returning Service Men and Women

- (1) Heartly welcome to each one
- (2) Maintaining a worthwhile church program
- (3) Helping to make readjustments
- (4) Helping to find permanent employment
- (5) A personal interest in each one
- (6) Praying for those now in the armed forces

VII Be Ready To Support Your Youth Program

- (1) Annual Youth Conference—Camp Campbell Gard—October 8, 1944
Theme — "Youth and Light

for Today"

- (2) Baptist Youth State Convention — Zanesville, Ohio — November 24-26, 1944
- (3) Three Youth Groups Each Sunday Night 6:30 p. m.
- (4) Friendly Fireside Hour each Sunday after evening service (October-April)
- (5) Monthly Youth Forum
 - (a) Second Thursday night of month—Junior High Group
Theme — "Builders With God"
 - (b) Third Thursday night of month—Senior High Group
Theme — "The Quest of Youth"
 - (c) Fourth Thursday night of month—Young Adult Group
Theme—"Foundations for Christian Living"
- (6) Youth Dramatic Club
- (7) Last Sunday of each month—Youth Day
- (8) Second Wednesday each month—Youth Night
- (9) Church Basketball League—December, 1944 - March, 1945
- (10) Church Baseball League—May-September, 1945
- (11) Ping-Pong Tournament—January, 1945
- (12) Annual George Washington Banquet—February 22, 1945
- (13) Annual Church Camp—Camp Campbell Gard—June 11-15, 1945
- (14) Co-operate With Baptist Youth Fellowship Program
 - (1) Grow in Personal Christian Living
 - (2) Help Others to Become Christians
 - (3) Serve Through Missionary World Outreach
 - (4) Practice Christian Citizenship
 - (5) Develop Leadership
- (15) World Wide Guild Groups
- (16) Junior Church Choir—Mrs. Don Henninger, Director
- (17) Junior Church Each Sunday Morning—(Goal 125 each Sunday) Miss Eva Grove, Leader
- (18) Full attendance at Summer Assembly and Youth Conferences
- (19) More of our Young People planning to go to college
- (20) Prince of Peace Declamation Contest October 29, 1944
- (21) Hi-B-Bible Class (High School Baptist Bible Class) Every Tuesday—3:00 p. m.
January 16-February 20, 1945
- (22) Young People's Circulating Library

The Basis of Peace

(From page 9)

the forgiveness of God is mechanical or arbitrary and therefore we have no right to declare a blanket absolution in favor of all the Germans or all the Japs. Parents soon learn that peace in a household is not promoted by a policy of indiscriminate forgiveness. In no area of life can discipline be maintained and character developed by indifference to the presence of evil. In other words, forgiveness—like justice—must have a basis more stable than itself before substantial superstructures can be built upon it.

There is one other basis for peace that remains to be tried: namely, Christian love. It is the diametrical opposite of hate and anger. It is the basis of true justice and true forgiveness. If wrath does not work the righteousness of God, perhaps love will. Admittedly, the proposal seems

(Turn to page 29)

The Church Bulletin

by Norma C. Brown

The problems which surround the church calendar, or bulletin, have not been lessened by the war printing and paper restrictions. Miss Brown, who is the minister of the Gerlaw, Illinois, Christian Church, discusses the situation with clearness and constructive suggestions.

THE contemporary awakening to the art of worship is heartening but, in its light, let him who can explain the plight of the printed order of service or, if you like, the church bulletin or calendar. The poor thing is without even a suitable name and is often as nondescript as that fact implies.

A considerable and growing literature gives valuable guidance in the planning of services. One finds a wealth of suggestion on setting, technique, rhythm, aids to worship and the elements which compose it. But with amazing unanimity experts assume that one capable of building a service, marked by beauty and strength and so conceived as to lead participants through cycles of vital worship experience, will have comparable gifts for planning and editing a church bulletin. The quality of product extant warrants no such assumption.

To be sure, those responsible for public worship seldom have full freedom to create the church calendars of their dreams. Remembering this, we should temper all judgments with charity. If there be no other deterrent limitations of budget usually intervene. Yet prevalent shortcomings are not so simply explained or excused. Within recent weeks, from churches of many descriptions scattered from California to New York, calendars have come to the desk of the writer. The haphazard, not to say offensive, specimen appears with startling disregard of membership, budget, suitability of building or schooling of the minister of the church from which it comes. Quite obviously, the matter of the church bulletin needs not to be re-thought, but to be honored with a bit of initial thinking. A few very simple questions may encourage the process.

I

Why Do We Have a Printed Order of Service? What Is It Supposed to Do, In Any Case?

1. It guarantees a measure of direct and consistent planning of the service. Any preacher, who wills it, can plan quite carefully without the printed

form. But many who without it conduct a slipshod service are compelled, by necessity of providing copy for a bulletin, to do at least a minimum of planning.

2. It permits a Presence-centered Worship rather than a Preacher-personality-centered Program. When the preacher must rise to announce every item, inescapably the service has too much minister. Possibilities for real worship are lessened as is the impact of the preacher's personality in the functions peculiarly his own. If his appearances are too many his distinctive contribution is lost. Two lingering practices witness with embarrassing clarity to the preacher's slowness of learning at this point. One is the habit of including in the order of worship a place for oral announcements, even though an ample bulletin is used and some notices are printed. The other is the custom of elaborating orally announcements already before the people in black and white. Oral announcements are a thorn in the flesh to any sensitive minister.



A SYMBOL OF HONOR

When you meet a young man in civilian clothes who wears the button shown above, you are face to face with one who has honorably served in the armed forces of the nation and has been retired to civilian life.

To be free of the necessity and still to indulge in the making of them is public proclamation that the minister is not aware of his function as a leader of worship, much less of the aid he may command from his bulletin.

3. It gives each worshipper, while he awaits the service, after his own moments of silent prayer or meditation, the opportunity to familiarize himself with the pattern to be followed. Putting everyone—including the stranger in the midst—at ease, in that he knows what is to happen, opens the way for intelligent participation with a sense of belonging.

II

What of the Physical Aspects of the Bulletin?

1. The book type, made by folding once a letter-size sheet, may be assumed. Occasionally, because home-done mimeographing requires it, the letter-size sheet is used unfolded. This is manifestly a serious disadvantage. Managing it with one hand while the other struggles with the hymn book is not easy. Its longer lines do not make for good unison reading, and congregational reading needs every assistance if it be well executed.

2. Pages one and four present a real opportunity. It is a chance too often muffed. The popularity of the accepted lay-out of twenty-five years ago which called for a front page centered with a cut of the local church building, boxed in rigid lines, cold and hard, secular and commercial looking, lingers with discouraging vitality. Of course this effect can be achieved without the cut of the church so unimaginatively treated. Only the other day came a calendar from one of our largest churches. The content of the front page was good. But it was done on the glossiest of gloss papers in typical commercial, color-printing. It took several examinations to convince oneself that here was an order of worship rather than an announcement from a department store concerning its "spring specials."

Once in a hundred times, or much less, the picture of the church is used in a manner both artistic and stimulating to worship. A calendar from New Mexico fills the entire first page with the church caught in unusual lights and shadows and done in soft blues. It might be any church of Spanish architecture standing white against the de-

sert sky. It brings the emotional response appropriate to worship. But it is the exception. So much better than the old-time cut is something suggestive of the wider fellowship of worship, something symbolic of the larger church. Sometimes this idea can be merged with a registered affection for one's own building in an artist's etching of its lovely doorway or its beautiful spire.

3. Let whatever is used have comfortable room.

Crowding is the commonest of sins against the church bulletin. On one front page before us is a sketch of a partial view of the church, which is artistically acceptable, and with it a three line injunction to reverence, the name of the church in very large type, the pastor's name and telephone number, a scriptural quotation, a prayer and a complete calendar of the stated services, all of which combined is artistically atrocious. Frequently the morning order of worship is squeezed into only a portion of page two that announcements may have the remainder, while page three gives similar treatment to the evening service. There can be nothing suggestive of worship in a crammed, nervous page, on which the eye may sweep with one glance such divergent items as the communion service, a hip-hip-hooray for the Hallowe'en Party, and three cheers for our team in the Hi-Y tournament. These all have their place. But they do not belong side by side in the mind of the worshipper at the feast of remembrance.

In last analysis the test of any physical aspect of the church bulletin is this: Is it an aid to worship in general and to the service for which it is prepared in particular?

III

What, Beside the Order of Worship Is Desirable Content?

Here the standard is very like that suggested for physical aspects, the only difference being that content concerns what is said rather than how it looks. Does what is said, whether in word or in picture, create or encourage the attitude of worship, facilitate the decorum of the service and further its specific purpose? If so, it is appropriate for the church bulletin.

1. Here the old bug-bear—the announcements—rears its intruding head again. Strictly interpreted our test tosses them out of the calendar, even though we have said not many paragraphs ago that withdrawing oral announcements from the service is one of the justifications of the bulletin. Printing announcements in a bulletin with the order of worship is a major improvement over injecting them orally.

But it would be a still further improvement if worshippers could receive notices upon their leaving with no need to read them until well removed from the service. Better still would be to mail them to the constituency during the week. But that is the ideal. Most congregations will have to bear with announcements in the Sunday bulletin. That being so, no one need doubt that the people will read them before, and even during, the service. Skillful handling of the notices can lessen the diverting effect. If at all possible the last one—the one which will linger momentarily in the mind as it turns back to the service—should be such as to lead one back without delay. To offer the simplest of examples, if the service be held on Youth Day the last item in the Notices and Reminders might read:

We express our thanks to the young people who have made this a day of youth participation and to those of the older generation who have made it one of youth recognition.

By so simple a device the mind of one who sits reading announcements is brought back from the class party, the guild tea and the clothing drive to the emphasis of the day.

2. Obviously, the bulletin should carry the name of the Church, its location, and the names of its ministers, including its ministry of music—this not so much to publicize those leading the service as to put out of the mind of the worshipper all natural but competing questions about who is preaching or praying, singing or playing. Of course there should be consistency in the listing of these persons. For example, one should not read, as one often does in bulletins from churches boasting large memberships and budgets:

Miss Susan Jones, Junior Choir

Mr. James Smith, Director,
when clearly Miss Jones is not the Junior Choir but its director and Mr. Smith is director of the unmentioned chancel choir.

Should this matter of naming be extended to a directory of all church officers such as often appears on page four of the bulletin? One might well prefer that the directory be available in the literature rack, leaving page four for materials more closely related to worship or, perhaps, relievingly blank. But if a directory in the bulletin there must be, surely it need not be carried in the continuing forms of page four and repeated with modification on page three as is equally true of the calendar of weekly meetings.

If it be urged that these warnings belabor minutia apparent to all, the writer would answer that so she would

have thought, were there not in her possession, in the bulletins of imposing churches, every omission or offense herein mentioned and others quite as glaring.

IV

Does Subscription for a Year Around Bulletin Service Offer the Way Out?

In any case such service can affect only the outside pages and with the current dearth of adequate offerings it presents no real solution for these. The writer doubts that they could ever be the best answer. Be that as it may one of the most discouraging elements in the plight of the church bulletin is the low standards which content those posing as expert enough to offer such service. Available supplies are of two kinds, those from missionary organizations or publishing houses concerned with constituencies of their own communions, and those designed for use among Protestant churches generally.

Of the first class it should be said that page four is usually filled with material which is informative, surcharged with breadth of vision and stimulating to an understanding of the world mission of the church. It is reading which any pastor might well wish his people to have. But it does not belong in a folder the primary purpose of which is to improve a worship service. We should not furnish our people newspapers to read before or during the morning worship. That goes for local church papers on one page of which space has been relinquished for the order of service, which papers are now surprisingly in vogue in some notable churches. It applies also to good missionary papers, in condensed form, which is about what the bulletin service of this class becomes. Their misuse in the worship service is not even good missionary promotion. For special missionary services or for those occasions where the theme is fixed, as at Thanksgiving, Christmas, Easter and Pentecost, these bulletins are usually appropriate and sometimes artistic; but as a fifty-two-Sundays-a-year proposition, they do not contribute to a well-balanced atmosphere of worship.

Moreover, editors of this class of bulletin service not only share with bulletin designers generally but seem to outdo all others in their obsession that every patch of space must be filled. They have been too slow to learn that often the best use of space is to leave it unmarred by printer's ink.

Of the houses which cater to the wider Protestant trade the work of one company distinctly surpasses that of all others. But its service palls if used the year around. One wearies of its too ambitious effort always to use a

picture yet to vary the front page widely within a characteristic design and a limited color-combination. It would be so nice, one feels, sometimes NOT to have a picture.

V

What Then Is the Solution? How Can a Church With a Reasonable Amount to Spend Provide the Best Possible Bulletin?

1. A Church does well to design and print locally its year-around folders. Pages one and four will be run, of course, in quantity. Good white paper or ivory, of egg shell finish, is first choice; buff of light grey is acceptable. Above the center, in bold type, the name of the church. Near the bottom, in small type, the names of the ministers. That is enough. But if desired the center space could hold some one of the Christian symbols. At slight cost it could be changed a few times a year. Some might like different forms of the cross using the Roman cross in black for the weeks when the mind turns to Calvary. Many variations are possible, with good effect, if only the whole be simple, dignified, uncrowded and meticulously prepared.

2. From this pleasingly plain form for regular use, the high days of the year should bring a change. For many special occasions lovely things are available in art folders. Thrown against the chaste simplicity of the regular bulletins, the contrast of the more dramatic folders adds a touch of color and beauty and heightens the meaning of the worship hour. In shopping for these one quickly learns to what houses to turn in quest of the best. But one learns also that from a single house may come the loveliest designs and, at the same price, cheap, tawdry specimens, poor in picture content, color and artistry. One must be alert to distinguish the good from the bad regardless of house or cost.

3. Improvement in the services should be demanded. The mediocrity of bulletin service is the result of a vicious circle. The buyer finds little from which to choose, takes what he can get and says nothing. The producer, under the delusion that he is "satisfying the trade," continues to market his poor wares, thereby cultivating the taste of our congregations for nothing better. A straight-forward speaking out is indicated both to quicken the discernment of local editors of bulletins and to solicit of commercial producers and church agencies a quality of work more worthy of the exalted purpose they seek to serve. Far too long the church bulletin has lagged behind, constituting a partial denial of, what we have learned of the art of

A Living Service Flag

by Norman E. Nygaard*

EVERY church in America has on its service roll young men and women who, before their induction into the service, rarely if ever attended church services. The churches have tried honestly, of course, to maintain a service roll which represented its real constituency, and have especially tried to avoid duplication whereby a man or woman would be on the roll of two churches at one and the same time.

Families of some servicemen are also to be numbered among the habitual absentees. Some of the service people came out of Sunday schools where the parents themselves rarely if ever darkened the door of the church.

Yet they are the church's concern, for the church is not interested alone

*Minister, Westminster Presbyterian Church, Steubenville, Ohio.

Christian Worship. Pressing for application, long over-due in this field, is the injunction: If ye know these things, happy are ye if ye do them.

in serving the faithful but the unfaithful as well, the indifferent, and those who are even openly antagonistic to that for which the church stands.

It is difficult to find an occasion to bring the families of these service men and women to church, and yet it is necessary if the church is to be of aid to them when bad news comes from overseas that they have some tie to sustain them in the dark hours.

Westminster Church of Steubenville, Ohio, found an opportunity to bring to a special service honoring their service men and women about eighty-five per cent of the families whose sons and daughters were represented on the service flag. The church did this by giving to one member of the family the opportunity to participate in the service.

The service was held on Memorial Day but is appropriate to any time of the spring, summer, or fall when suitable flowers can be secured. A service flag for the one hundred ninety-six



Sunday Evening
Youth
Fellowship
"Birds of the North
Woods" & "Songsters"
Movies shown by courtesy of Forest Buchanan,
head of the Jefferson
county nature group.

In Observance of MEMORIAL DAY

Tomorrow, Sun., May 27

WILL BE DEDICATED TO
THE HONOR OF OUR SONS IN SERVICE
AND TO THE MEMORY OF
THOSE WHO HAVE GIVEN THEIR LIVES
IN FREEDOM'S CAUSE

In tribute to our Service men and
women, an impressive and inspirational
"Living Service Flag" will be built in
front of the pulpit from beautiful flowers
of the season.

Morning Worship—10.45
Sermon Subject
"THE PRICE OF LIBERTY"
By DR. NORMAN E. NYGAARD
Minister

COME AND
WORSHIP WITH US.

Westminster

PRESBYTERIAN CHURCH

"THE FRIENDLY DOWNTOWN CHURCH"

235 N. Fourth St. Dr. Norman E. Nygaard, Minister

young people of Westminster was made of plywood although heavy cardboard (particularly an old mattress carton) would do equally well. This flag measured nine by five feet and was so braced that it stood by itself. It was placed on a low table in front of the pulpit. The flag was painted in the conventional colors—a red border and a white field. There was a strip of picture moulding around the outer edge. Holes were drilled about four inches apart in both the red and white areas.

Peonies were inserted in the red border before the service began. Later in the season dahlias or chrysanthemums could be used with equal effectiveness.

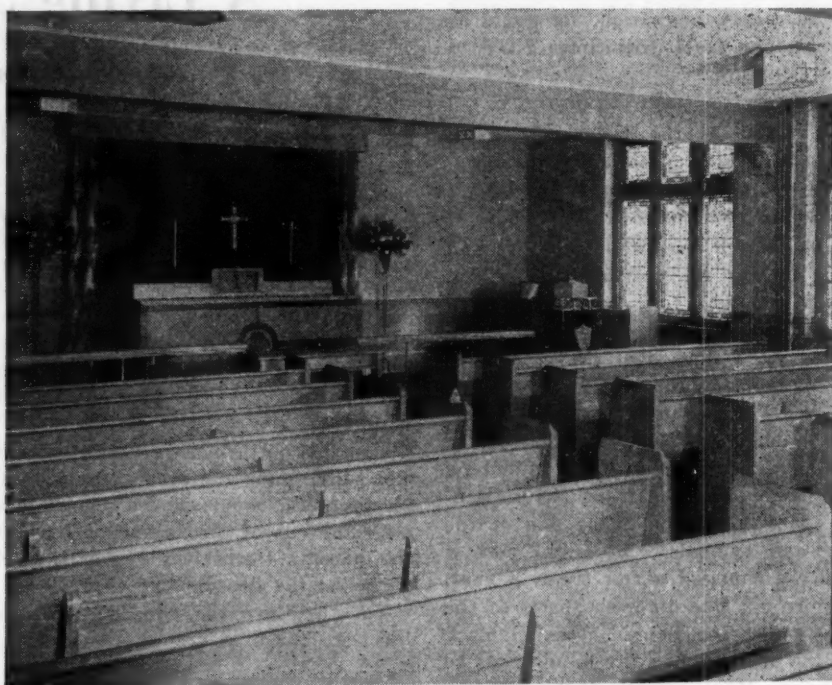
Since it might have been difficult for families who had lost sons in the service to come forward, at the very beginning of the ceremony the minister selected five golden iris and placed them in the form of a cross in the very center of the flag in memory of the five who had paid the supreme sacrifice. This was followed by a moment of silent prayer and a bugler blew taps. The organist answered by taps on the echo organ.

The General Assembly of the Presbyterian Church has prepared a beautifully engraved certificate to be presented to the families of men who have been killed in service, and these were then presented to members of the families of the five. In all probability other denominations likewise honor their men and such certificates can be obtained merely by writing denominational headquarters. Since these families were sitting in the front pews they did not need to leave their seats.

After this the names of all other people who were or had been in service were read and in response to each name a representative of the man's or woman's family came forward to place a blue flower in one of the holes which had been drilled in the board. If the family could not be represented a church officer who had served in the last war would step forward and insert the blue flower in its proper place.

As the family representatives stepped away from the board another church officer presented them with copies of a certificate commemorating the service of their kinfolk. A number of different companies have prepared such certificates which are for sale at a very nominal sum.

The entire ceremony took only about twelve minutes. It is needless to say that the church was filled with people. In the afternoon following the service many people from other churches dropped in to see the flag which was



**YODER MEMORIAL CHAPEL, METHODIST CHURCH,
LAKEWOOD, OHIO**

A chapel is almost the ideal memorial for the average church. Here worshippers come for private devotions, marriages are consummated, and group worship services are held.

THE NEW BRITISH GOVERNMENT

1. Because of its substantial majority (more than two-thirds of the seats in the House of Commons) the Labor Party will have a full five years in office. British law—suspended during the war—calls for a national election at least one in every five years. In the past, however, elections have usually been called at more frequent intervals. This was because governments, lacking a strong majority and therefore depending upon coalition support, were frequently forced to resign by a vote of no confidence, even though such a vote sometimes reflected only a minor shift in the political scene.

2. During the next five years, public utilities, transportation facilities,

still on display. Probably no more effective way could be devised for honoring in a very tangible way the men and women in the service than the "living" service flag. This particular flag will be used again next Memorial Sunday and possibly on other occasions throughout the year. Other churches in the vicinity have already asked if they might borrow it for services honoring their veterans and it will doubtless be used extensively.

fuel, the Bank of England, perhaps the large private banks and some of the major industries will be gradually nationalized.

3. The maintenance of full employment and the provision of decent housing and living conditions, rather than nationalization for the sake of socialist theory, have become the chief domestic objectives of the British Government.

On the other hand, it is clear that the Labor victory does not mean:

1. That Britain will rush headlong into complete socialism, or that private enterprises will be eliminated.

2. That there will be any collectivization or nationalization of the ownership of land.

3. That Britain's traditional Parliamentary democracy is in any way threatened by totalitarianism.

In foreign affairs, the Attlee Government will pursue a course of continued close cooperation with the U. S. and the U. S. S. R. On the other hand the Tory policy of supporting Franco in Spain and unpopular kings in Greece, Yugoslavia, Italy and Belgium will be supplanted by a policy of supporting the aspirations of peoples rather than the vested interests of regimes.

What Constitutes a Memorial?

by William H. Leach

REPEATEDLY during the last few months the office of *Church Management* has been called upon to advise churches and ministers regarding appropriate memorials. From the correspondence it is easy to conclude that the parents of young men who have given their lives in the nation's service are months ahead of most of our churches in thinking of some plans for church memorials for their loved ones. Too often ministers who have been approached on the matter have had no positive suggestions to offer.

There is danger in such unpreparedness. If a dozen families wish to place memorial gifts in the church there must be a program so that such memorials fit into the architectural and aesthetic environment. The gifts, moreover, must not conflict with one another. Most churches can plan to receive appropriate memorials which will add to the beauty and utility of their houses of worship. Gifts without proper direction probably will not do this.

Churches which anticipate such gifts should appoint, at once, a proper committee to consider and accept memorial gifts. This may be a most important committee in the postwar years. It needs to be one which has a general knowledge of church design; an appreciation of the psychology of worship, and the ability to direct the efforts of individuals and families seeking to memorialize their dead.

Duties of the Committee

One of the first duties of such a committee will be to survey the church property and see what memorials will be a welcome asset to the church. It is obvious that not every item needed in the church is suitable for a memorial. There are many things which do come within the classification, however.

A memorial should have the following qualities:

1. As it is given to memorialize it should be something with lasting value.

For instance, most churches have a use for heating systems and carpets. But because of the short life of this equipment neither could hardly qualify as suitable memorials. Similarly vestments for the minister are inappropriate memorials.

2. A memorial should have an aesthetic appeal. There is a wide range of items in the average church which qualify on this principle. The cost may be but a few dollars or it may

run into many thousands of dollars. Just to list a few:

1. Pulpit or chancel light.
 2. Communion vessels.
 3. Candlesticks.
 4. Communion table.
 5. Baptismal font.
 6. Complete chancel.
 7. Organ.
 8. Organ chimes.
 9. Tower chimes and carillons.
 10. A chapel.
 11. Window or series of windows.
 12. Pulpit and pulpit furniture.
 13. A pulpit Bible.
 14. A drinking fountain.
 15. Altar crosses
 16. Flags (Christian, Service and National).
3. It should be a living memorial. While honoring the dead it should serve the living. All of the items listed above have this virtue.

4. The memorial should at some place indicate by means of a proper inscription the name of the donor and the person to be memorialized.

Sometimes a church will receive very useful items which have not been included in the list above. Visual projection equipment is one of the essentials in the modern church. Yet the valuable items are seldom seen in the congregation. A notice on the picture machine that it is a memorial gift does not give the desirable publicity. In cases where this or similar gifts are made as memorials there should be a plate at some appropriate spot in the church calling attention to the mem-

orial gift. A plate such as this will qualify the equipment or the entire projection room as a suitable memorial.

Many times memorials have been outside of the list mentioned above and it can be legitimately extended. Some churches have financed new buildings largely by the means of memorials. Classrooms, doors, pews and even shrubs on the lawn have been given as memorials. A garden may logically be a memorial if the gift includes money for its upkeep. But the gift of a flower garden, however beautiful, may not be a lasting gift unless such material provision is made.

The committee will decide just what items are suitable and desirable in the local church. When the list is compiled the cost of the various items is estimated. The cost, of course, is estimated in consideration of the rest of the church building. With the list and prices the committee is ready to consult with those who may be offering money for memorial gifts. A pulpit lamp will cost but a few dollars. A suitable chapel will require a considerable amount.

This writer feels that the small chapel may be the logical memorial for many churches. The chapel idea is growing. The average church needs such a small sanctuary where individuals may worship, marriages may be solemnized and small funerals held. Many times the church has a room which can be, conveniently, converted into such a chapel. If an addition must be built the cost is much greater. The Yoder Memorial Chapel, shown on page fourteen of this issue, cost, without the organ, approximately \$6700.

Funds of the size required for the chapel are not always available through a single memorial gift. Then the committee has the task of interesting several people in combining their gifts for the purpose. As a memorial to men in the congregation who gave their lives in World War II the chapel becomes of greater significance than when given in the name of but one person.

In the little chapel there are items available for individual memorials. An organ is necessary. The chancel fittings can be individually given. Flower vases and baptismal fonts are others which make splendid individual memorials.

In the case of the chapel it will be



ILLUMINATING CROSS MAKES A FINE MEMORIAL

Such a cross always makes a good memorial, especially so if it is equipped with a dimmer-regulator as is the one shown above. The illustration has been loaned to us by the manufacturer, the W. L. Clark Company, Inc.

necessary for the committee to have the services of the architect who designed the church. It is probably wise to consult with him about many other proposed memorials. A baptismal font, the reconstruction of the altar, altar and pulpit appointments should not be installed without the proper architectural advice.

Bells and chimes offer a splendid memorial to churches which have a considerable amount to invest. Sometimes it will mean the strengthening of a tower or the building of a new one. The European precedent of having a bell tower apart from the church building proper is one which might well be considered.

For churches which cannot invest in the real bells there is available electronic carillons which cost much less and give satisfactory results. These consist of small chimes played from the organ console or even from a record and reproduced with radio amplification from the church tower.

Prized golden, silver or brass appointments of the chancel make splendid memorials. I have seen a memorial drinking fountain in a church foyer which has been most attractive and appreciated. Note that each of these instances contribute to the aesthetic value of the church and so serve its function of worship.

When several people contribute to the memorial the names of all should be mentioned. One way is by having the names of all placed on the bronze plate which announces the gift. Another effective way is through a Book of Memory in which the names of all the givers are inscribed. This book may contain some data regarding the gift and be placed in a position in the chapel where visitors may turn the pages.

Who Shall Be Memorialized?

Upon the committee there rests the obligation which can be, under circumstances, a very difficult one of deciding whether the donors should be permitted to place the gift in the church. Many churches are so anxious to have beautiful items in the church that they accept any offers which are presented. They use the same philosophy that colleges have used in accepting gifts. Asked if they could conscientiously accept tainted money the college president replied: "We will take the taint out of it." Churches need to be more circumspect than this.

It should not be necessary to limit memorials to those who are church members. General memorials to men who have died in the service should be welcomed. Gifts from non-members for the purpose may well be received. But gifts to memorialize people who

Pastor's Status in a Parsonage

by Arthur L. H. Street

OBVIOUSLY, a controversy arising in a church congregation should be settled without resort to legal proceedings if that is "humanly" possible. (It would seem to be always spiritually possible.) But the law reports teem with cases where the courts have been called upon to apply governing legal principles.

Take, for example, a case that arose in New York, where a suspended pastor sued for damages because defendant trustees forcibly evicted him and his family. The New York Court of Appeals upheld judgment in his favor on the ground that the circumstances were such that the trustees had no right to dispossess him. (*Bristor v. Burr*, 24 N. E. 937.) The court thus observed, in approaching consideration of the case: "Sufficient appears * * * before us to indicate that an unfortunate controversy arose in the church and congregation, and that there was a want of that generous Christian spirit which should characterize the action of religious societies. But it is not the province of the court to deal with those considerations. It is the legal aspect only of the situation which can have treatment here."

The case turned upon the fact that under the system of government applicable to Methodist Episcopal churches, the Conference and not the local church society was the pastor's

were definitely of evil influence have no place in the church.

We doubt if the committee on memorials should be too aggressive in seeking gifts. Any plan for church memorials must not be a high pressure movement. The mere announcement that a committee has been appointed will be a positive suggestion to many people. The publication of the list of items which will make suitable memorials may also be considered as legitimate publicity. But to organize a definite campaign in which families are urged to consider memorial gifts to the local church savors a little too much of the commercialism of bereavement.

A memorial is placed by people who wish to associate the name of a loved one with the church and the things for which the church stands. Churches gain in sentiment and sacredness with the proper gifts. Rich metals, glass, music and art all add to the appreciation of the divine. The wise committee on memorials will seek to keep its methods on the level of this ideal.

employer and the party entitled to control possession of the parsonage. As will be noted from the summary of the court's decision given below, a somewhat different legal situation may exist where the local church is the employer and entitled to possession of the parsonage.

The high spots of the opinion of the New York Court of Appeals in this case read:

"When the plaintiff went to S----- V-----, pursuant to the direction of the conference, to perform the services as minister there, the house was furnished to him as a place of residence. * * * If that occupancy was the actual possession of it by him at the time of his eviction, the defendants were chargeable with liability for assaulting and forcibly expelling him from the house; and this was so irrespective of the mere right to the possession, as in that case there was no justification for the application of such force to eject the plaintiff, although the defendants, as trustees, may have had the right to reduce the premises to possession by means of legal process and proceedings. * * * It is, however, contended on the part of the defendants that the plaintiff was a mere servant of the church, and that in that relation only he resided in the house. If that were so, and if the trustees * * * had control of the house, the plaintiff had no possession of it, and the trustees had the right to remove him from it, and, on his refusal to go, to use all force essential to do so. In such case the possession would be theirs and not his. * * * But it is difficult to see that the relation of master and servant existed between the trustees or the church they represented, and the plaintiff. It does not appear that he was hired by that religious corporation, or that it assumed any legal obligation to pay him for his services as minister. He was placed there by the conference pursuant to the regulation and discipline of that church denomination, and no contractual relation existed between the S----- V----- church and the plaintiff. * * *

"While the church could not itself, through its own officers, exercise power over its minister, it was not without the means of relief from his ministrations when, for sufficient cause, he should become otherwise than religiously fit for, or satisfactory to, the congregation. This relief, for

(Turn to next page)

Thirty Days to Move

by Bertha Rhea Martin*

Thousands of ministers' wives will thank Mrs. Martin for writing this article. It does not provide a short cut to the moving problem. But it does show how it may be organized to save sleepless nights and wearisome days.

YESTERDAY in a Pacific coast church where I was attending a young people's rally the new pastor arrived. He had driven two thousand miles from his Kansas parish and expected to find his household goods, shipped by truck, unloaded and in the manse.

But he found his house bare.

Having recently moved from a mid-west parish to the Pacific coast I appreciated the dilemma of the neighboring pastor and his family.

Often a parishioner will say to me on our arrival in a new parish, "How do you like our town?" Without waiting for my reply quickly they follow this question with words, something like these, "But then a minister's wife's job is to move and make a quick, satisfactory adjustment."

After more than a quarter of a century in the ministry I have observed the few parishioners making these statements—smug speeches—are the women of wealth or large income who have lived securely in their own homes over long periods of time. They do not know the travail of packing, moving and living among unfamiliar faces.

How do other pastors' wives organize their moving? I wonder.

Once I met a Methodist district superintendent who prided himself on this fact, "Three hours after the moving van unloads my furniture at the

front door of my new parish, my house is settled."

Unfortunately I never heard his wife speak on this subject. I would venture that she would be more likely to say that three months after the moving van leaves the furniture my house is unsettled. To the man when the rugs are laid and the chairs placed the house is settled. To the woman when the last piece of fine linen is unpacked and laid in its drawer and the finest china is unwrapped and put in place then the house is settled.

A Presbyterian pastor's wife tells me they always sell or give away two or three hundred books when they change pastorates. This pastor and his wife look with pity upon the minister who

carries hundreds of useless books from parish to parish.

A young inexperienced Baptist minister's wife tells me she took the truck mover's statement literally, "I look after everything," on her first change of pastorates. When the moving van arrived members of the women's society had to be hurriedly phoned to help her pack her china and personal belongings.

Four months ago, on account of my husband's health, following a serious illness, we decided to move from the cold, long winters of northern Iowa to the warmth of the southern California desert. We gave our Iowa church thirty days notice. The California bungalow manse to which we were moving was partly furnished. Long haul moving is expensive so we decided to sell the major part of our furniture.

So in thirty days we dismantled our large nine-room Iowa manse with a full-sized attic and basement in which we had lived seven years and which held the accumulation of thirty years of married life. The greatest courage plus a strong back is needed for such a decisive undertaking. Especially in times when help is almost impossible to find.

The California telegram read, "Expect you March seventh." Thirty days for dismantling and disposing of literally thousands of articles, loved and precious to their owners. Pencil and paper came out. As the plan of action grew, it began to look like we'd need a fleet of jeeps and a battery of helpers to get everything done. But it worked out miraculously and painlessly. Here's the way the list looked by February 2.

In Thirty Days

1. Find helpers. No men available. Contact the high school boy from the country who is filling the furnace stoker each noon and ask him if he and his two buddies who often come with him would help us during the noon hour for the five school days of each week of the coming month.

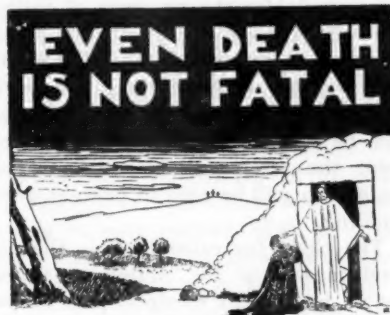
2. Sell one thousand books and dispose of non-essential papers and literature.

3. Arrange date for public sale of household goods.

4. Interview freight agent and moving van operator, for rates on goods to be moved.

5. Contact carpenter to make crates for furniture to be freighted.

6. Plan of action. Begin at attic and clear down to basement.



EASTER SERMON BY HAROLD E. KOHN, PASTOR—
THE NORWOOD PARK EVANGELICAL CHURCH
CLARENCE AVENUE AT HARLEN
FACILITIES FOR AN OVERFLOW CROWD—
PROMISED WORKSHOP AT H.A.R.

An Interesting, Worthwhile Hobby

By George Bergman

Herald E. Kohn, pastor of the Norwood Park Evangelical Church in Chicago, has an interesting and worthwhile hobby. He designs and makes up religious cuts for the use of his church's publicity. Not only that, he conducts an art class for young people, meeting weekly in the parsonage, which helps to keep the young people of his church interested as well as out of mischief.

Besides being a hobby, this designing of religious cuts also helped Mr. Kohn to pay a part of his way through college. The design shown was used in a Chicago neighborhood newspaper during Easter week. Not only did it bring much favorable comment but also a large and attentive audience to his church on Easter morning.

*Mrs. David R. Martin whose husband is the minister of the Congregational Church, Maricopa, California.

Pastor's Status in a Parsonage

(From page 16)

some reason of no concern here, was accomplished through the constituted authority. Whether his suspension would effectually result in the severance of the plaintiff's relation as to the minister of this church was dependent upon the action of the annual conference, which was then to go into session in the latter part of March. * * * It evidently was contemplated that, when he ceased to be the minister of the church, he would leave the parsonage. But, in the occupation of the house, his relation was not that of a servant of the church or trustees, in the sense sought to be applied, to render him a trespasser on his refusal to leave it."

7. Ship to our adult children articles belonging or of interest to them.

8. Pack table linens and bed linens and bedding.

9. Pack trunks of personal clothing for shipment.

10. Pack china—reduce from four barrels to two barrels.

11. Pack grips for car for traveling across country.

12. Living rooms to be kept intact until three days before sale.

This thirty-day moving and sale became a challenge to me. A parishioner once said to me during my husband's recent illness, "I have been all over your house. I don't see what you would do if you ever wanted to move." In the stress of illness her words seemed unkind and shocking. At the moment any hour might have been the last for my husband and her pastor. But later, with my husband recovered, her words stimulated my thinking and action for a quick sharp execution of moving.

The three sixteen-year-old high school boys proved to be the best help that we ever had in our eight pastoral moves. Mark, thin and tall, was the executive and manager; broad-shouldered Sam was the strong back and wheel horse; handsome Tony was the play boy.

We organized the gang by working Mark and Sam together, supervised by my husband or myself while one of us worked individually with Tony. If the three were put on one job, Tony would immediately become the play boy.

These boys caught the challenge of the pastor's job. Each day we had a definite piece of packing planned and ready for them at the noon hour. I soon found that I must have a bigger job planned for them than they could accomplish in order to keep their competitive instinct satisfied. We paid them liberally.

A friend said to me, "What a thirty-day training for those boys. I would have liked that experience of working for you for myself."

These words gave a new interpretation to our moving. In the crisis of our extremity we were introducing and educating three young men to a new line of work, planning and thinking. Each morning I looked forward with happiness to the noon hour when these lads would arrive filled with creative enthusiasm and strength.

The last three faces we saw as we drove from our door in an Iowa blizzard were Mark, Sam, and Tony. Unknown to us they had gotten excused for an extra hour from school at noon to give us a final boost.

When my husband handed them money, they shook their heads, saying, "No . . . this is on the house."

Yes, it was a beautiful moving with

How Much Shall We Spend for a New Building?

by John G. Gredler*

THE question is frequently asked by church officials, "How much can we afford to expend for a new church edifice?" All too often plans are adopted involving costs far beyond the paying power of the congregation, with consequences from which the church may not fully recover for several succeeding generations. The evils which accompany the operation of a financially over-burdened religious institution undermine the moral and ethical standards which should characterize the business management of the church, above all other enterprises.

Doubts as to the seriousness of over-building and over-burden of indebtedness can be dispelled through an examination of files from which these deductions were made, containing records of church loans to more than 5,000 congregations over a period of ninety years.

Formulas herein given are subject to some slight qualification depending upon the number of unusually large gifts available; the presence of initial funds previously acquired; the possibility of securing substantial support outside the membership. However, such items if accurately calculated can be added to the total estimated from the congregation and our formulas can still be used to prevent over-building.

The basis for calculation is the annual income of the church as represented by current receipts, plus benevolences. For safety it is advisable to use a figure representing the average income for a past period of three or four years, in order to avoid the error of basing financial power upon a single exceptionally prosperous year.

The average church can afford approximately seven times its annual income for a capital expenditure, and should have in hand, or in course of collection, prior to building operations approximately four-sevenths of this

*Staff member, Presbyterian (U. S. A.) Board of National Missions.

a dream of enthusiastic youth come true in a midwest county seat in the year 1944. When friends cried aloud, "Where can you find help to move?" we found inexperienced youth eager and ready to learn and do.

We found thirty days ample time, maybe sixty days would have been less strenuous, for our dismantling a nine-room house, packing and a public sale. But we have in storage the memory of our happy hours with our three country boys who helped to put it over.

total, so that not more than three-sevenths need be carried as a debt after completion of the building. In other words, the equivalent of three times the annual income represents the maximum debt a church should incur. Amounts beyond these totals spell trouble and almost invariably commit the church to a long period of unsatisfactory and joyless experience in their finances.

There are many examples of over-building where expected growth has not materialized and where a small membership finds the upkeep of an over-sized edifice a grave problem. Frequently the lack of increased membership can be traced to the presence of burdensome debt. Ministers find it difficult to serve their parishes happily and efficiently when too much time and energy is expended upon the finances, while little enthusiasm is shown by the churchmen who are elected to deal with exasperated creditors.

Build conservatively, on a plan permitting future expansion without the loss of present expenditure. The full use of present capacity and equipment makes for a happier and more influential church work than an over-sized plant awaiting growth. When this has been acquired with a heavy debt that growth may be delayed for many years.

RECEIVING A SOLDIER MEMBER IN ABSENTIA

The Congregational Church of Albany, Indiana, had the request to receive into its membership a young man who was serving in the army in the South Pacific area. The minister of the church, Hubert K. Clevenger, used the following program of reception:

Announcement of the request.

Reading of the letter from the army chaplain which stated the religious faith of the applicant. This statement included his pledge of loyalty to the church.

Minister, standing at the altar, facing the congregation accepts and approves the request.

Minister calls for the soldier's star from the service flag.

Clerk brings the blue star and lays it on the altar.

Minister comments about the star and prays for the soldier.

Star is replaced on the service flag.

Congregation, led by choir, sings "Blessed Be the Tie That Binds."

Benediction given by a father of a boy in the armed forces.

The Bicentennial of a Burned-Out Revival

by Paul Barker*

Two hundred years have passed since the great Northampton revival. Our author applies a psychological and historical test to the period and reaches a conclusion not entirely complimentary to that evangelistic effort.

TWO hundred years ago in that tiny hamlet of 200 families, Jonathan Edwards added 300 souls to the church in a half year. Then the revivals of Northampton, Massachusetts, ended more abruptly than they had begun and not one soul was added to the church for four years. This dramatic and abrupt disturbance in revival spirit is not without parallel in more recent times—and to say the least, is most revealing to any church leader.

In 1843, the year of the great Millerite agitation at Rochester, New York, a close parallel in revivalism occurred in the Monroe Baptist Association. For three years previously and six years following this peak year, the results of attempts at revivalism were very poor. But the period of growing excitement from 1840 to 1843, when the Lord was expected to return, was marked by a gradual upturn in conversions in and near Rochester. In other words, Baptists might not have believed as the Millerites had that the Lord was coming back in 1843, but they were taking no chances. After the Lord had failed to come, Baptist conversions fell off from 933 per year in the association to a miserable sixty in 1846.

1840—295 conversions
1841—163 conversions
1842—279 conversions
1843—933 conversions
1844—80 conversions
1845—80 conversions
1846—60 conversions
1847—143 conversions
1848—80 conversions
1849—126 conversions

The 1844 report of the association bewailed the situation as follows:

A great drawback upon the satisfaction of our present festival has been the past and present low state of our churches. We have had almost no revivals among us the past year. Instead of 933 baptized, as last year, only 80! Two-thirds of our churches have actually lost in numbers: and the association, instead of an increase, as the last year over the former one, of 683, has lost 251.¹ (An error will be noted in the clerk's computations.)

Considering the similar sudden end of "the work of God" in Northampton a century before we are just as surprised—until we survey some of the factors which contributed first to the great awakening and then to its sudden end.

What, then, were the factors? The people of Northampton were certainly not very different from us today if we are to believe their pastor, Jonathan Edwards. And we must believe him. For, if there is an outstanding characteristic about his comment on the strange conversions of that village, it is his complete honesty about what happened. Through his noticeably transparent honesty we are able to see many of the underlying causes which precipitated these phenomenal and surprising conversions. Unconsciously, in his attempt to be thorough, Edwards reveals certain facts—incidentals which he thought irrelevant except that they simply served to make the report complete—facts which seem now to be more relevant than his main point, namely, that a great awakening of religion occurred in that hamlet.

One of these background incidentals was the violent seizure by pleurisy of a young man "in the bloom of his youth." Death followed suddenly and the shock of seeing their young friend go, fell like a blitz upon the otherwise tranquil villagers. This picturesque death provided considerable preaching material, as Edwards acknowledges, both at the funeral and afterwards. The minister pointed out to the youths the suddenness of death, the uncertainty of life, the practicality of getting saved just to be on the safe side. There was little else for the other youths to do than become converted. "Persons are first awakened with a sense of their miserable condition by nature, the danger they are in of perishing externally, and that it is of great importance to them that they speedily escape and get in a better state."²

Wholesale conversions are most easily secured in a highly concentrated situation like this where there is no

diversion or distraction from the awful fact of impending death and eternal judgment. There was no radio, no war, no Sinatra or Bing Crosby to distract or provide outside interest. Every youth in the community was introspective, searching his own soul. It was, as Edwards implies, an inevitable situation—they could do no other than to believe and be saved. In describing the isolated nature of Northampton he said ungrammatically, "... I believe they have been preserved the freest by far, of any part of the country, from error, and variety of sects and opinions. Our being so far within land, at a distance from seaports. . . ."³ In addition he said, "The town . . . has now about two hundred families: which mostly dwell more compactly together than any town of such size in these parts of the country; which probably has been an occasion that both our corruptions and reformation have been from time to time the more swiftly propagated from one to another. . . ."⁴

Many of the young people tried not to take Edwards seriously. They attempted to laugh the Lord off by going courting after the service; but he put a stop to that. There must be no diversion. Nothing must take the mind off the terrible lost state of the soul. So after church a youth gathering was provided by the minister where under the guise of recreation, the meeting further contributed to their fear and conviction. No stone was left unturned to provide cataclysmic stage props for every event in the community: a death, an illegitimate birth, a promiscuous evening. Even common dating was given an evil and sinful interpretation. Every youth in the hamlet had a feeling of utter dejection and terrible guilt which accompanied every action. One is unable to find clearly, however, all the activities which were considered sinful in Northampton. A stigma was upon most social life, particularly that of the youth: "It was their manner very frequently to get together in assemblies of both sexes, for mirth and jollity, which they called frolics. . . ."⁵ He refers to the awful state of one young woman whose life is mentioned in terms suitable for a description of Louis Lepke. Yet, she seems to have done nothing worse than date several different boys. As Edwards says, she was often found in the company of

3. Ibid, page 7.

4. Ibid, page 8.

5. Ibid, page 10.

*Minister, United Baptist Church, Saco, Maine.
1. Minutes, Monroe Baptist Association, Rochester, New York, 1844.

2. Jonathan Edwards, "Thoughts on the Revivals of Religion in New England, 1740, page 78.

young men. This terrible young sinner went through the throes of rare to well done hell before he got through converting her. The joy which came from finally giving in and thereby avoiding the wrath of the community must have compensated even for the time she lost away from her regular rendezvous with the solicitous young paramours. But Edwards was no kill-joy. He was rescuing people from the gaping mouth of hell and giving them a place in the shadow of the tree of life by the river of life.

Salvation the Cure-All

God was hot on the trail of everyone. Every action and event took on strange significance. Danger was imminent. Death was impending. Hell was near. The only escape was to give one's self up to the church. Some could not sleep at night. So frightful and inhibitory were their apprehensions that many were seized with a "painful influence on their bodies, and given disturbance to animal nature." To get saved was the only cathartic for congested life in Northampton. It was the easy way out.

Edwards is greatly to be commended for his keen psychological insights. For he tells how there was a variety of conversion experience. The experience differed with individuals, many of whom had been holding out against God for years. Conscientiously he relates that "... great care has been taken ... to teach persons the difference between what is spiritual and what is imaginary." His further insight is noteworthy in the consideration of the age level reached by the revival, which, as he acknowledges, was confined principally to the youth. He suggests the "bobby-sox" nature of the situation: when one swooned, they all swooned; when one gave in, they all gave in. The popular thing was not to be a sinner but to be a confessor. His house, therefore, became a more popular place of resort than the town tavern.

Neither William James, nor more recently Rollo May, could have described the real nature of these conversions more exactly than has Edwards who was certainly a man of excellent insight and extreme honesty. No person in the community was more greatly impressed by the awful judgment of God than he. God wrestled with him as with Jacob of old. He was in anguish, torn in spirit, much in prayer and suffering. There was travail of both body and spirit.

We are hardly presumptuous when we assume that never again will a minister have so carefully controlled a situation as he. His counselees could not escape him, so they had to give

A MUSICAL SERVICE OF BROTHERHOOD*

Organ Preparation

Prayer Nowakowski-Dickinson

Ancient Hebrew Melody

Scripture Reading and Prayer

Dr. McAfee

Worship in the Synagogue

(a) The Shofar is Sounded

arr. Dickinson

William G. Carr, Soloist

Martha Dean, Trumpeter

(b) Sh'ma Yisroel

Traditional

Sung in Hebrew and in English

Worship in the Eastern Orthodox Church

(a) Hear My Prayer

Kopylof

(b) Salvation Is Created

Tschesnokof

Worship in the Roman Catholic Cathedral

(a) Ave Maria (organ)

Arcadelt-Liszt

(b) Thou All Transcendent Deity

Palestrina

(c) Misericordias Domini

Durante

Anthem for Double Chorus

sung in Latin

Worship in the Camp Meeting

(a) The Promised Land

arr. Burleigh

William G. Carr, Soloist

(b) Charming Bells

arr. Clokey

Worship of the Negro

(a) Deep River (organ)

arr. Kemmer

(b) Steal Away

arr. Hall

(c) Joshua Fit de Battle ob Jericho

arr. Gaul

William G. Carr, Soloist

Worship in the Protestant Church

(a) Lullaby on Christmas Eve

Christiansen

Margaret Gray, Soloist

(b) Praise to the Lord

Christiansen

Pastoral Benediction

Dr. McAfee

Choral Benediction

Lutkin

Organ Postlude

Eine Feste Burg

arr. Faulkes

*This program at the amphitheater, Chautauqua, New York, July 1, 1945, was presented by the choir of the Church of Covenant (Presbyterian) of Erie, Pennsylvania. Federal Lee Whittlesley is the director of the choir.

up. Not unless some pastor finds himself inadvertently cast hopelessly upon a two-acre island with a few people, will another pastor ever have such an opportunity to shape personality as if it were putty in his hand. Today, the opportunities for escape are so numerous that no pastor can hedge and coop life like this amazing man must have done.

A further noteworthy analysis of

these wonderful conversions was made by Edwards when he enumerated and answered the many criticisms directed toward the phenomena. He acknowledges the possibility of these manifestations having a content other than of God. He quickly answers his own evil mind for even having supposed that conditioning had anything to do with the sudden and precipitous nature of the conversions. Few evangelists have ever analyzed the nature of conversions as has Edwards. He has listed enough overwhelming evidence to have swung a much less logical mind than his to a position of objectivity in the whole affair. But he doggedly holds out against his own sound arguments—a most astounding accomplishment!

The Revival Declines

As if to discount the validity and purposefulness of the whole affair, Edwards points out the decline of the revival tempo and the ensuing coolness that fell on the whole community. Again he is so honest that he observes even the discounting facts. This general decline was simply charged to the Lord's having decided to pull out of "those parts"—a most convenient explanation, and one which incidentally cannot be refuted.

Four distinct contributing factors are noted in the reading of Edwards' letter to the Rev. Dr. Calman, who made inquiry concerning the phenomena of bringing more than three hundred souls home to Jesus Christ in the space of half a year.

1. Geographic isolation.
2. Restriction of normal emotional outlets.
3. Conditioning by fear.
4. Mass hysteria resulting from suggestion.

The latter is illustrated best by the adverse hysteria which retarded and finally ended the revivals altogether. "In the latter part of May it began to be very sensible that the spirit of God was gradually withdrawing from us and after this time Satan seemed to be more let loose. . . ." A gentleman of no "common understanding" in the community cut his throat. Whereupon not a few pious persons heard a relentless voice urging, "Cut your own throat, now is a good opportunity. Now! Now!" This compulsion increased even to the extent that they were compelled to fight with all their power to resist it. The rage of Satan settled quite as convincingly on Northampton as had the outpoured mercy of God. Superficially, we would be

6. Ola Elizabeth Winslow, "Jonathan Edwards," (New York: The Macmillan Company, 1940).

(Turn to page 22)

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A Burned Out Revival

(From page 20)

lead to believe that the Northamptonians could turn it on or off; they could take it or leave it at will. But, as Henry Bamford Parkes implies in his biography of Edwards, other conditioning factors were at work in Northampton: criticism of irrational revivalism was worming its way into the heretofore impervious Northampton. Other voices than those of Edwards and God were reaching the ears of the villagers. Even as far back as 1740, while the revival was in a brighter stage, the villagers were following the pattern of other towns by defying Edwards' pastoral spendings. Northampton was susceptible even to "the more indecorous manifestations of congregational defiance" in matters of salary for this man of craving disposition who abused the generosity of the town with his lavish expenditure.

This was the beginning of the end of Edwards in Northampton. The tide of mass hysteria was now running out on him. Soon he would be left stranded on dry ground with the thoroughly desiccated remains of revivalism as the only reminder of the many years of flood-tide fervor.⁸ Yet he stayed on amid catcalls of "Why should the Reverend Mr. Edwards have Boston tailored clothes and wear a hat costing three pounds?"⁹ (Particularly when the local Mr. Ebenezer Hunt sold his best beavers for sixty-five shillings.)

By 1750, after a twenty-three year pastorate which was only average for Northampton, where the Reverend Eleazer Mather and the Reverend Solomon Stoddard had enjoyed fifty years of ministry between them, Edwards found even the sixteen-year-olds were talking back to him. Jonathan Edwards was meddling in their private lives, they thought. The democratic news had long ago leaked into Northampton from other towns: people no longer had to believe "the parson." Edwards' now well-established disdain for the villagers' feelings in general and their newly acquired insubordination in particular manifested itself both mutually and reflexively. For in the four years immediately following the revival not one person was converted.

7. *Ibid.*, page 215.

8. The expression, "burned over," was a common one in eighteenth century evangelistic quarters for a "field" which had been thoroughly worked by the revivalists.

9. Winslow, *op. cit.*

How to Clean Church Floors

CHURCHES usually do not boast of the quality of their cleaning service. Perhaps the custodian is to be blamed. It is likely that the church has not provided the cleaners with the proper instruments, brooms, brushes and chemicals. Here is the first of a number of brief articles we will publish to give authentic information on this important subject.

Probably no one church will have all of the types of floors listed here. But among our readers are churches with each floor as shown. The information should be placed in the hands of the church property committee or individual who has charge of the care of the physical property. Only in this way can the suggestions be of help in your church.

ASPHALT TILE FLOORING

Cleaning Method:

1. Tile floors should be cleaned by hand mopping with a cotton mop or by machine scrubbing with bassine bristles, using lukewarm water with washing solution 1 or 2.

NOTE: Excessive use of poor soaps or detergents on tile floors will spoil them and, unless the tiles are rinsed with clear water, white powdery spots will remain on the floor.

2. Hot water may crack the tiles or make them curl up at the edges, for asphalt tiles are sensitive to extreme heat or cold.

3. Adequate flat-base gliders should be placed on all furniture standing on asphalt tile to prevent indentation on the tiles.

4. Do not use oily, benzine, alcohol or similarly saturated sweeping compounds. Tile will absorb the oils and become spotty. A compound with a wood base is excellent.

5. Waxing a tile floor will improve the appearance and facilitate sweeping but the wax will also make the floor slippery. If waxing is necessary, use only water emulsion wax, as those dissolved in turpentine, alcohol and oils will eventually soften the surface and make the tiles spongy.

6. From a safety standpoint, waxing a tile floor is not good practice. Slipperiness, however, can be reduced by cleaning the tile floor with one pint of oil soap, two quarts of water emulsion wax to a standard three-gallon pail of lukewarm water. After hand or machine scrubbing, go over the floor and mop up the excess water. Then wax and burnish the floor with a polishing

brush. The result will be a clean but not too slippery polished floor.

CONCRETE FLOORS

Cleaning Method:

1. Concrete floors can normally be cleaned by sweeping with a soft bristled broom on smooth concrete or a stiff bristled broom on unfinished or rough cement.

If necessary, these floors can be hand or machine mopped or scrubbed. Unless the floor is unusually dirty, machine scrubbing will not greatly improve the appearance.

CORK CARPET AND CORK TILE

Cleaning Method 1—(Dry):

1. Sweep the floor clean with a fine bristled broom.

2. With string and safety pins, fasten a soft felt pad to a push broom and rub the floor lightly. Surface dirt can be easily removed from the cork floors by this method.

Cleaning Method 2—(Wet):

1. Brush the floor with a fine hair broom, using a wood base sweeping compound; not one with a base of oil, turpentine or benzene.

2. Wash the floor with lukewarm water and soap solution.

3. Rinse the floor thoroughly with clear, lukewarm water. (This is important when cleaning cork floors.)

4. Apply a liquid wax as prescribed under routine work procedures for floor waxing. Do not use a wax with a turpentine solvent for it will damage the cork. Waxed cork floors may be polished and buffed.

WOOD FLOORS—VARNISHED OR SHELLACKED, BUT NOT WAXED

Cleaning Method:

1. Sweep with a fine bristled brush or use a slightly oiled dust mop.

2. They can also be mopped or scrubbed. It is important that only a small section (fifteen square feet) be cleaned at one time with a mop, or if cleaning is done by hand, five square feet should be covered at one time. Immediately after, wash with a soft clean mop or rag.

NOTE: The cleaning method for varnished wood surfaces must not break or crack the varnish. Hot water must never be used. Water must be used sparingly as too much water may leave water spots. Mops or washing rags must be damp—not wet. A thorough rinse with clear water removes the soap

and takes away white powder spots or the film left by the soap. Machine scrubbing of a varnished floor should seldom be necessary.

LINOLEUM FLOORS

Cleaning Method:

1. Sweep the floor with a fine bristled broom.
2. Mop or machine scrub the floor with lukewarm water and a soap solution.
3. Another excellent method is to dust or rub the floor, even when it is waxed, with a clean cotton mop which has been oiled. The ends of the mop strings should be dipped into refined oil for about one-half inch for twenty-four hours. The mop should be allowed to dry in an open room for another twenty-four hours before it is used. This treatment should last thirty days. The floors will soon shine and have an excellent luster while the amount of mopping necessary is reduced considerably.

This method differs from the customary practice of not using oil on a waxed surface. However, the quantity of oil is small and it picks up the dirt without coming into rubbing contact with the wax.

NOTE: 1. Remove mild stains on a linoleum floor with a mild abrasive powder (Bon Ami). Severe stains can be removed with No. 00 sandpaper. The sanded surface can then be waxed and polished. The use of trichlorethylene or perchlorethylene gives excellent results in removing oil or grease stains from linoleum floors. These dry cleaners are expensive and can be readily purchased.

2. Linoleum floors should be waxed and polished in order to preserve their life appearance. The wax prevents dirt from being ground into the surface and consequently permits an easier cleaning job.

3. Hot water will remove the oil from linoleum and eventually cause surface cracks.

4. The use of shellac or varnish on linoleum is not recommended. These coatings will dry out the linoleum in time and tend to crack it. The varnish will also wear off in spots and spoil the appearance.

5. Linoleum floors need protection to prevent denting from sharp or small furniture legs. Use rests or gliders; swivel chairs need castors. Sharp chair leg tips should have their edges rounded to prevent gouging.

MAGNESITE FLOORS

Cleaning Method:

1. Mop or scrub the floor with lukewarm water and a soap solution.

(Turn to page 24)

Can Churches Teach Eternal Truths



**As Well As
the Science of War
Has Been Taught?**

A timely message from J. H. McNabb,
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J. H. McNabb

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How to Clean Church Floors

(From page 23)

NOTE: Magnesite floors tend to bloom (give off excessive amounts of dust) unless they are waxed or otherwise protected from the air. Do not permit grease or oil to be used on them as magnesite readily absorbs these substances. Likewise, acid solutions will eat into these floors quickly.

MARBLE FLOORS

Cleaning Method:

1. Sweep the floor with a stiff broom and then, depending on the amount of dirt, finish with a fine bristled broom. The fine bristles will remove the marble dust.

2. If necessary, mop the floor using water and soap sparingly. With a damp mop or rag, work only small sections at a time and then rinse and dry quickly.

Soap solution—Powdered soaps, strong in alkalies, are harmful to this type of flooring. Household ammonia water (ten per cent strength) will remove most stains from marble floors. Acids should not be used. Trichlorethylene and Perchlorethylene are good oil and grease removal agents.

NOTE: Marble floors are soluble in acids and so porous that they readily absorb oil and grease.

RUBBER FLOORING

Cleaning Method:

1. Use a cotton string mop in lukewarm water—do not use stiff bristled brushes or heavy mechanical scrubbers. It is important that all soapy water be removed from rubber floors by rinsing with clear water.

2. Waxes with spirit thinners, turpentine, kerosene, gasoline, thinners, carbon tetrachloride, etc., should not be used. They soften rubber. Water emulsion waxes may be used.

3. Use gliders under furniture, swivel chairs, etc., to protect the rubber from dents.

TERRAZZO FLOORS

Cleaning Method:

1. Continual water mopping or machine scrubbing will keep the floor clean and give it a good luster. Rinse the floor with clear water and leave it damp.

NOTE: 1. Stains and spots are difficult to remove from terrazzo floors. However, oil and grease spots may be removed by using "Tri" or "Per" without damage.

2. Strong alkali soaps will make terrazzo floors "bloom" and give off excessive dust. Acid cleaners should never be used, for they will eat away the floor.

These floors may be sealed against

G. I. Counseling

The return of servicemen brings many counseling problems to the pastor. This column is intended to bring authentic and concrete answers to questions which come to you. Leon R. Robison, associate minister of the Euclid Avenue Baptist Church, Cleveland, will study the problem and advise the solution. In submitting any request be sure to enclose stamped, addressed envelope if you wish a reply by mail.

A young woman in my congregation has recently received word that her husband has been killed in action. She is thirty-one years of age and has a little girl of six. She tells me that her husband was insured in the National Service Life Insurance for \$10,000. Just what benefits will she receive?

1. She will receive back pay and allowances due her husband at the time of his death. This will include mileage expense due him, and any uncashed government checks. If this amount does not equal \$500 it will be paid to her directly. If it exceeds \$500 then the payments will be made only to the executor or legally appointed administrator of the estate by the General Accounting Office.

2. She will receive a gratuity equal to six months' pay at the rate received by the veteran at the time of his death.

3. She will receive war bonds allotted by him to her.

4. She will receive insurance payments which will be paid in equal monthly installments of \$83.33 per month for 120 months certain, with the added provision that such payments

stains by the use of special chemicals called "sealers." The floors should be waxed in order to preserve their appearance and life.

Apply a thin, weak coat of wax to terrazzo floors and then polish. After this has been done, sweeping with a dust mop is often sufficient to keep a moderately used terrazzo floor in good condition.

TILE FLOORS

Cleaning Method:

1. Damp or wet mopping will keep most tile floors clean.

2. Scrubbing is seldom necessary. Machine scrubbing a tile floor is a waste of labor and a poor work method.

NOTE: A good sealer on a soft tile floor (quarry or ceramic tiles) will preserve appearance, prevent the cement grouting from wearing away and save cleaning labor.

WOOD FLOORS—PLAIN AND UNVARNISHED

Cleaning Method:

1. Sweep with a fine-haired push broom or with a broom with medium strong bristles.

2. Mop or scrub the floor with as lit-

tle water as possible. If the wife dies before she receives the total of \$10,000, the amount remaining will be paid in installments to her daughter. If the wife of this serviceman were under thirty years of age she would receive insurance payments in 240 equal installments, instead of the payments stated above.

5. She will receive a pension for herself and child amounting to \$65 until the child reaches the age of eighteen. However, if the daughter is attending school, payments at the same rate may continue until she reaches the age of twenty-one years of age. When the daughter becomes of age, the pension paid her mother will be reduced to \$50 a month.

The wife of the serviceman mentioned here must file an application for the benefits due her, for they will not be awarded automatically. The government is anxious for all benefits to be paid to the person to whom it is due, but with the tremendous amount of paper work involved in making payments of this kind it is necessary to use the proper application form.

Usually these forms will be mailed to the beneficiary when the official report of the death is received by the Army or Navy Department Finance Division. If for any reason the application for government insurance is not sent to the wife of this serviceman she should notify the Veterans Administration, Washington, D. C.

tle water as possible.

NOTE: 1. Wood floors are expensive to clean. Furthermore, they require special care to prevent dull, dark appearances.

2. Hot water will darken unvarnished wood floors. Hot water and strong alkali soaps will also dissolve the cellulose out of the wood and darken it. At the same time, the edges of the flooring will separate and curl up and splinter.

3. Waxing unvarnished wood floors helps to preserve the surface and saves labor costs by increasing the time intervals between the washings. A few individuals may consider waxing too expensive, but the cost of the wax is cheap in comparison to the labor costs for washings. When waxing, be sure to apply the wax "with the grain." Have the floor surface clean, dusted and dry. Apply the wax thinly and polish it "with the grain." Wax tends to darken an unvarnished wood and therefore it should be applied to an entire floor, not in sections.

PAINTED WOOD FLOORS

Cleaning Method:

1. Painted floors should be swept with

a soft hair broom and then gone over with a soft, slightly oiled mop.

2. When washing, wipe with a standard soap and lukewarm washing solution. Use water and soap sparingly.

Thorough understanding of the materials used in floors, some knowledge of the chemical composition of such floors as marble and terrazzo, and the effect of various methods of cleaning will pay dividends in deferring replacements. The cleaning methods suggested above will help to achieve the goal of adequate housekeeping at low cost.

OVERSEAS CHRISTMAS PACKAGES

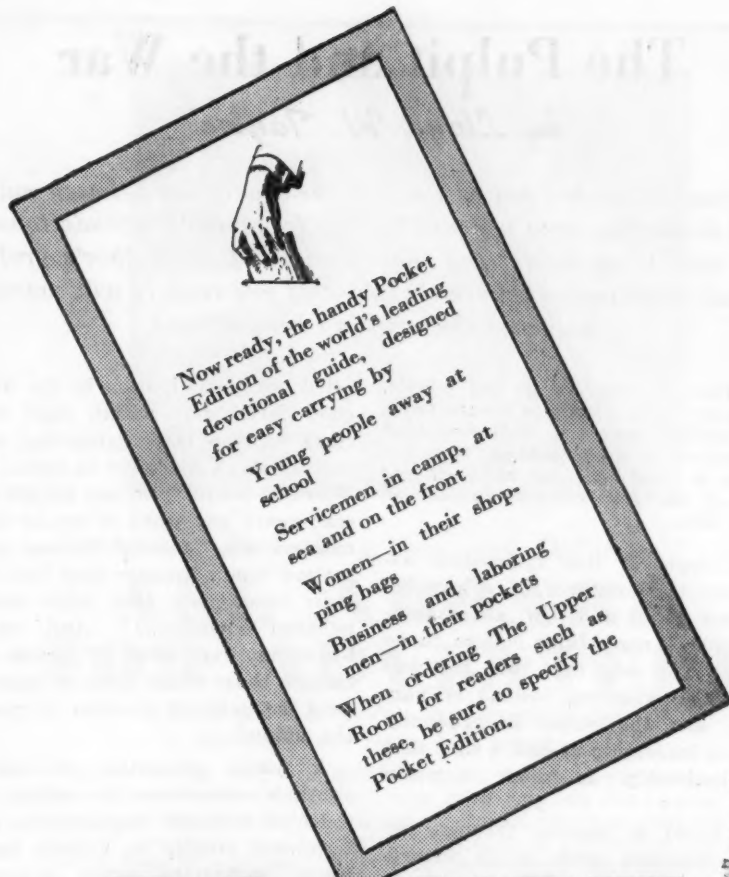
It would mean so much to them—if you would share your Christmas! Church Christmas Packages, sponsored by the Church Committee on Overseas Relief and Reconstruction, offers American Christians an opportunity to send individually-packed parcels containing certain food, clothing, and personal items as a token of Christian remembrance and fellowship to Christian groups overseas for Christmas.

These parcels should represent a plus offering—something in addition to the regular church contributions of money for overseas reconstruction, which is still of first importance. Christmas packages will add a personal note of Christmas cheer and provide small comforts which money cannot buy in the war-devastated regions. They will be sent to all such countries to which access can be gained by October 1.

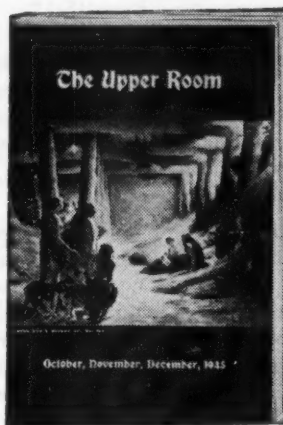
Cartons similar in size to the overseas mailers will be distributed through the church of America to individuals, families, church groups or Sunday school classes, to be packed with food such as dehydrated soup, powdered milk, candy; clothing such as mittens, sox, and small children's sweaters; needles, thread and darning-cotton; writing-paper and pencils, a comb, a non-breakable child's toy. A personal greeting card may be included. A government-approved list of articles from which selection may be made will be forwarded with each empty carton; the sender may use his own taste in making the selections.

Churches, groups or individuals wishing to take part in this nationwide church project may obtain full information through their own denominational relief committees, or Church Christmas Packages, 297 Fourth Avenue, New York 10, New York.

Make Christmas brighter for a fellow-Christian overseas—and for yourself—by sending a church Christmas package.



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The Pulpit and the War

by Lloyd W. Taylor*

Professor Taylor's contention that the separation between pulpit and people has been widened by the clergyman's attitude toward the war, is an interesting one. Because of the author's professional standing we believe that most of our readers will consider seriously the warning here uttered.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

THE topic of this symposium assumes the existence of a gap between pulpit and pew, an assumption which I regretfully believe to be correct. Not only that, but the gap seems to be widening instead of narrowing, and the pulpit is gradually losing its leadership at just a time that such leadership is most urgently needed.

The world is passing through the most momentous epoch in its history. The whole philosophy of the sacredness of the individual, painfully built up since the beginning of the Christian era, has been challenged and serious inroads made upon it by the Axis rulers. Elementary human rights, first explicitly recognized in the Magna Charta and laboriously expanded little by little since that time, have been swept away in whole nations at a single gesture. A complete generation of Axis youth has been educated to look down on the Jewish-Christian tradition and to support an all-out attempt at forcible rule of the world by a self-styled superior race. In the process of working out this program the Axis nations have practised unutterable cruelty, surpassing even that of the Spanish Inquisition and unequalled in any age of recorded history.

At corresponding periods in the past the voice of the church has been clearly heard and at times her leadership has been crucial. But this time she has been virtually silent. Her ministers typically, with but few exceptions, have uttered no word of condemnation for the cruelties practised by the Axis rulers on those suspected of political opposition. Until very recently, at least, they discounted the evidence that the Axis nations were embarking on a quest for world power and passed over in silence the ruthless destruction of small nations in pursuit of that quest. And they have regularly depre-

cated our participation in the attempt (now fortunately within sight of success) to stop the aggressions and to destroy the Axis power to repeat them. Who has heard from our pulpits in recent years any word of praise for the martyrs who entered German concentration camps because they had obeyed their consciences (the older term for political opposition)? And who has heard any expression of humble gratitude to those whose lives or limbs have paid the price of freedom of speech in the pulpit?

A whole generation of American youth is under arms, to combat unprecedented national megalomania and to terminate cruelty on a scale that the worst barbarians never approached. These servicemen and their families are hungry for assurance that they are fighting in a worth-while cause. But no pride in conflict for the right has been preached from our pulpits. Instead it has been as though our ministers have been trying to make us ashamed of fighting. Never do they lead us in the "Battle Hymn of the Republic," or "Onward Christian Soldiers" and seldom even in "America" or "America the Beautiful." Such idealism as we have been able to form for defending ourselves from brutal attack, to say nothing of defending humanity's most hard-won rights, we have had to develop without benefit of clergy, and often in the teeth of ministerial opposition.

Is it any wonder that the pulpit is fast losing its influence? That a gap between pulpit and pew has developed and is rapidly widening? Families of servicemen, asking for bread, are receiving a stone. They are told that it will be harder to correct the ills of the world after the war than it was before, with the inescapable implication that their boys are dying in vain. Instead of emphasizing issues of right and wrong the pulpit quibbles over the dilemma of a war to establish peace. Instead of encouraging us in the campaign to destroy aggressors the pulpit tells us that it is really we who are responsible for those aggressions. Instead of justifying our military aid to nations placed in jeopardy by Axis ag-

gression, the pulpit adjures us to harbor no ill-will toward the aggressors. The modern pulpit would rewrite the parable of the Good Samaritan. In the modern version the thieves would receive ministerial sympathy as victims of a defective social order and the man who fell among those thieves would have to be satisfied with a lecture to the general effect that the occurrence was in large measure his fault for putting temptation in the way of the thieves.

We in the pew are told that until we repeal our Oriental Exclusion Act, until we eliminate all Jim Crow practices, until we reduce our tariffs, we should not attempt to protect helpless people against the unspeakable atrocities of the Axis nations; that indeed, we should not even try to defend ourselves against them. These are three highly desirable reforms, but to put the case this way represents about the utmost in frustration and is perhaps one of the more potent influences widening the gap between pulpit and pew. If we wait until we are perfect before going to the aid of the oppressed, to say nothing of defending ourselves, then indeed is the plight of the world beyond hope. Once more is Scripture being rewritten. We are adjured never to try to pluck a beam from the eye of our neighbor until the last tiny mote has been removed from our own.

Our forefathers underwent incalculable hardship to escape political and religious oppression and to establish communities where such oppression could not exist. These communities finally became a great nation. Yet, in a local V-E Sunday sermon the pew was cautioned against pride in any supposed moral superiority over our enemies. Such superiority, we were told, was only an accident. The pulpit might profitably have considered a passage in a tract which was being distributed that very day in the church vestibule. "It is no accident that Protestantism is responsible for founding the five great democratic commonwealths of the world,—the United States, Canada, Australia, New Zealand and South Africa." With our heritage thus belittled, however unintentionally, by the pulpit, how can a gap between pulpit and pew be avoided?

This is not to say that the pulpit should not, on appropriate occasions, remind the pew of the necessity for sober reflection on the responsibilities incurred in taking up the sword, even when attacked and in defense of weaker nations along with ourselves. But we are hearing that side of the story on all occasions, inappropriate as well as appropriate. We hear it when our

*Professor of chemistry, Oberlin College. Republished from the Oberlin Theological Review.

loved ones depart for service in the armed forces. We hear it when anxiety is straining our nerves almost to the breaking point. We hear it on days appointed for Thanksgiving. In matters pertaining to the war, the clergy seems to have lost its sense of proper timing. If a minister, called to comfort a bereaved family, should seize the occasion to dwell upon the shortcomings and sins of the departed and to lecture the family on the morals to be drawn therefrom, he would be following what is substantially the pulpit's approach to the pew in matters pertaining to the war. How can a gap be avoided under these circumstances?

This gap between pulpit and pew exists not by virtue of a few or even many individual instances of negativism with respect to the war. It exists rather because that is the whole tone of the Protestant ministerial profession; pulpit, theological schools and pulpit-dominated publications. Ministers who sense the desperate needs of their congregations in this respect and are in a position to respond to them seem to be the exception rather than the rule. This may have arisen through an understandable reaction away from the indiscriminating support given by the pulpit to the Allies in the last war. But going to the other extreme constitutes no remedy. Whatever loss of influence may have resulted through narrow patriotism in our churches during the last war is being far surpassed in the futilitarianism emanating from the pulpit during this war. The Protestant ministry, once the champion of the weak against the strong, seems able now, at this most critical time in all history, to bring only a message of frustration. Who can wonder that this indication of apparent bankruptcy creates a gap between pulpit and pew?

There is in prospect a tragic failure on the part of the Protestant ministry to rise to an utterly unparalleled opportunity to enter into the hungry heart of a whole generation. It seems now almost inevitable that by the time the ministry is able to escape from its preoccupation with pacifist and near-pacifist doctrine (as distinct from the maintenance of peace) and to get into a mood to satisfy the desperate religious needs of youth, the door will be forever closed, and from those who have been so often rebuffed will come the cry: "Too late, too late! Ye cannot enter now." One may hope that Protestantism will survive the alienation of a whole generation in this way, but at best it will suffer severely.

The gap between pulpit and pew can be closed in only one way if indeed it
(Turn to next page)



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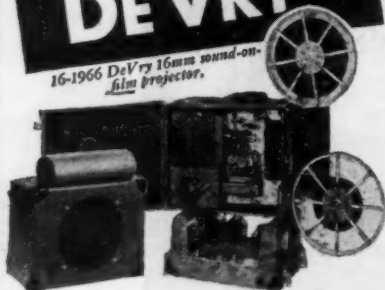
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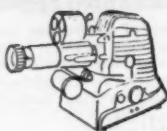
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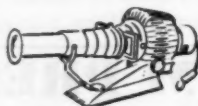
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Biographical Sermon for September

Three Ex-Miners—Green, Lewis, Murray

by Thomas H. Warner

*He putteth down one and setteth up
another.—Psalm 75:7.*

ONE hundred years ago labor conditions in England were terrible in the extreme. Little children were the innocent victims of unscrupulous men. Some had to toil in dark mines, in brickfields and in stifling mills, goaded by whips and straps. Boys of nine and ten were forced to climb sooty chimneys. Waifs and strays, unfed and untaught, were

allowed to grow up paupers and criminals.

Women were overworked and underpaid. Their condition led Tom Hood to write his touching lyric, "The Song of the Shirt." It was the work of one evening. Mark Lemon, the editor of *Punch*, was impressed by its beauty. It trebled the circulation of the paper. It created a profound sensation on all classes.

Conditions today are entirely different. The Labor Party is in the saddle. There are seven ex-miners in the British Cabinet and one former taxicab driver. The change was brought about by Christian working men and women who believed in Jesus' doctrine of human brotherhood. Dr. Charles Stelzie said: "When I visited the English Parliament I found that every labor leader in it was a total abstainer and a member of the church. When one labor leader on a certain occasion fell from grace and got drunk, he went home to his constituency, called a mass meeting, publicly confessed and signed the pledge."

In his column in the London *Daily Herald*, Arthur Webb had an informative article on the three top labor leaders in the United States—William Green, John Llewellyn Lewis and Philip Murray. He wrote: "These three men began life with similar backgrounds and all fought hard for Trade Unionism when the odds were against them—economic boycott, company spies and police, and physical violence were all used to check organized labor and collective bargaining."

"Three ex-miners whose fathers dug for coal in Britain before bringing their British trade union traditions to the United States... are America's outstanding labor leaders."

William Green's father, Hugh G., was an English miner. He left England with his Welsh wife and settled at Coshocton, Ohio. There William was born March 3, 1873. The boy grew up in that little mining community. He attended the public school and during vacations helped his father in the pit. He had an ambition to enter the ministry, but his father's large family did not permit him to get the necessary education.

Green began his work in the mines at the age of sixteen. At twenty-one

The Pulpit and the War

(From page 27)

is not too late to close it at all. Let the pulpit resume its ancient role of comforter and champion of the oppressed. Let it come down out of its ivory tower and recognize that it is as necessary forcibly to restrain dangerously insane nations as it is dangerously insane individuals, not only to protect the rest of society but as a preliminary measure to effective treatment of the insanity itself. Let the pulpit cease pursuing the fetish of peace at any price, under whatever name that fetish may masquerade. Victims are entitled to justice, certainly in no less degree than aggressors. Let it recall that a contributing cause of this war was the placing of peace above right and justice in pulpits of the United States and the British Commonwealth, long preceded by the same sentiment in China. Except for the conviction that we were so steeped in that doctrine that we would be militarily paralyzed, the Axis nations would never have precipitated this war.

Let the pulpit place concern for the victims of aggression above concern for the perils of power. Let it resolve to assuage the spiritual thirst of servicemen and their families instead of frustrating their solemn satisfaction in tragic sacrifices to a worthy end. And above all, let our theological faculties cease turning out a product so imbued with perfectionist doctrine as to be largely impotent to minister to a generation which will know at first hand the terrible price that, as society has been constituted up to the present, it has always been necessary to pay for peace and security. Then, and only then, can we have any assurance that the present gap between pulpit and pew will close.

he married. In 1900 he became a union official—sub-district president of the United Mine Workers. He never worked in the mines again. From then on it was simply a matter of working for the breaks so that he might push higher in the union. For a time he was secretary-treasurer of Lewis' United Mine Workers.

Green was a Democrat. In 1913 he won a seat in the State Senate. A writer says: "It was Senator Green who made the sob speech for the administration at the end of important debates, a technique which he perfected and which proved invaluable throughout his career."

Green was made president of the American Federation of Labor when Samuel Gompers died in 1924. He has held the position ever since. One writer calls him "the ghost of Gompers."

The father of John Llewellyn Lewis was a Welsh miner. His name was Thomas. He settled at Lucas, Iowa. There he married and raised a large family. John was born in 1880. The father was a member of the Knights of Labor. He was active in a mine strike, was blacklisted and finally barred from mining.

John attended the public school. He entered the mines at the age of twelve. A writer says: "He was a self-possessed youth, with a poker face, a pugnacious chin and heavy bulldog features. Wherever John L. went, from his youngest days, he attempted to dominate and he usually succeeded. Above all, he had curiosity, a desire to know for himself, perhaps because knowledge added to his self-assurance. He read carefully the Bible, Shakespeare, the books which his future wife, a school teacher, chose for him."

Memories of his childhood days of poverty and short rations must frequently occur to Lewis when he eats, as he frequently does, in one of Washington's elite hotels.

Lewis is said to be one of the most astute strike leaders in the world. He can command a one-hundred per cent response from his men in everything but politics.

Twice Lewis tried to get them to vote against Roosevelt and twice he failed. The second time he threatened to resign as president of the C. I. O. if Roosevelt was elected, and resign he did.

Lewis is a dyed-in-the-wool isolationist. He is suspicious of all international conferences, especially those he cannot expect to dominate. His life's motto is said to be: "It's a pretty

good rule to work with anyone who will work with you."

Philip Murray was born at Blantyre, Scotland, May 25, 1886. He worked in Lanarkshire pits beside his father until the family emigrated to Western Pennsylvania in 1902. He was naturalized in 1911.

Father and son soon discovered that America was not a miner's paradise. Challenging a boss' accounting of one's pay meant eviction from the company's house and stoppage of credits at the company's store.

That was why Philip decided to fight for the miners. For twenty-one years he was vice president of the United Mine Workers, until in 1940, he succeeded Lewis as president when he resigned.

Not many years ago these three men sat together in the offices of the Miners' Union working for higher wages and better working conditions. Later they were associated in the American Federation of Labor. Then they went their own separate ways. They are now described as "friendly enemies."

The Basis of Peace

(From page 10)

unrealistic but no permanent peace has as yet been established on the basis of vengeance, or military order, or on security and justice, which were given a chance after the last war and failed because something else was needed to make them work. As Christians we cannot allow ourselves to employ means that are less than Christian. Our God says, "Vengeance is mine, I will repay." He asks, "Who dare ask for my justice?"

Love is not weak, it is strong. Love is stern because God is love, and he is stern. He forgives our sins as we forgive those who sin against us. Love is swift to hear, slow to speak and slow to wrath. It is not short-tempered. The man who loves is his brother's keeper, not his destroyer. If we would have our peace, let us not ape those who robbed us of it but study their ways to avoid them. Our Christian task is to be Christian, of whom the pagans once said, "Behold how they love one another!"



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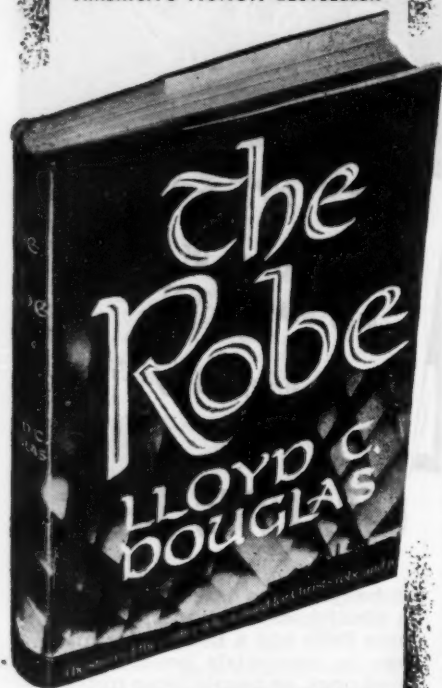
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What Is the Church?

by Clarence F. Avey*

THE brief reference in the "Editor's Drawer" for the May issue of *Church Management*, in answer to the question "What is the church?" throws out a challenge for added thought on this extremely important question. The answer given by a writer in the *Christian Evangelist*, namely, "The sum total of all immersed penitent believers in Christ throughout the ages," simply goes to show what happens when an excessive emphasis is placed on a single aspect of faith and belief. Here is illustrated the fault, pointed out by John Wesley, of "laying the stress of religion on a single part of it." This temper of mind leads into an attitude of exclusiveness, and betrays Christians into many pitfalls of narrow-mindedness.

False answers to the question, "What is the church?" call for a more complete and satisfying definition, and one more in harmony with the spirit of Christ, as well as the demands of intelligent churchmen today.

There is a new and entirely wholesome emphasis on the church throughout contemporary Christendom, especially among the Protestant divisions of Christianity. The highly individualistic character of Protestantism has caused it to neglect the significance of the total congregation of the faithful. Emphasis upon individual Christian experience turned our attention away from the rich meanings to be found in the whole church as the body of Christ. But our age has been inspired by a rediscovery of the church, of Christianity in its institutionalized form, and its universal and world-wide character. This means a recovery of values that have for long been lost, a definite enrichment of Christian thought, and added gains in practical cooperation among Christians everywhere. For all this let God be thanked!

We are all familiar with the traditional definition of the visible church as "a congregation of the faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance." While this has the mellowness of age and a halo of sanctity cast by long-time acceptance, the modern mind demands a richer and more practical description of the meaning of the fellowship of Christian believers in the church. We need to lift the conception of a valid church of Christ out of narrow and confining words and place

it in the realm of fruitful achievement of conventional religious patterns. At the risk of criticism, let me attempt to do this.

A valid church of Jesus Christ is a congregation of resolute and convinced people who have felt in their own lives the power of his redemption, and who have glimpsed a new order of society in his gospel of the kingdom of God on earth. They are determined to live now as if the kingdom had already come. They strive valiantly to win acceptance throughout the entire social order of Jesus' law of love and service in all human relationships.

Living in the present, they acknowledge their roots in the past and their heritage from the past. In their doctrine, worship, organization, ritual and church customs, they affirm the tradition and experience of the church catholic and universal throughout its age-long history. They find in the New Testament the fountainhead and inspiration of their knowledge of God and their life in him, and they rely upon it as their guide in all essential points of faith and conduct.

They believe that God has more light to break forth from his word, and they walk daily in the light of his presence and under the leadership of his spirit. Abiding in the world, yet they are and should be citizens of heaven, a people "called apart," "sanctified," and "peculiar" in their way of life, their habits and attitudes. They are truly a distinctive folk, identified thereby and known of all around them as "Christians," Christ's men and women, his faithful disciples on earth, awaiting the triumph of his heavenly kingdom.

The church of Jesus Christ is something even more profound and significant. In all its manifestations, with all its variety of polity and doctrine, it is a supranational community, used of God to testify to his will, as that has been revealed in Jesus Christ. It is the one agency that can interpret the ways of God to men according to the Christian ideal, and by which the arm of God works to accomplish his ends among the children of men. It is truly the body of Christ, greater in its totality than all its component parts, and with all its errors, filled with a meaning and mission which is divine.

The above definition of the church may seem to many to be too wordy, but one cannot capture the length and breadth, the height and depth of the church's significance in a single sentence. Its power and meaning are not

*Minister, Starrett Memorial Methodist Church, Athol, Massachusetts.

well described in over-simplifications.

Few Protestant people have any adequate conception of the church. They are without the training or background to appreciate its history or its profundity as the instrument of God's will. There should be room in the educational program of every local church for courses in church history. Mid-week meetings, adult study groups, the evening service, the pastor's preparatory class, all afford an opportunity for building an appreciation of church, catholic and world-encircling. The sense of kinship with the Christians of other denominations and other lands, and our common purpose together in the kingdom of God, should be a matter of constant emphasis. Each church, no matter how small, can associate itself with the World Council of Churches and thus feel the thrill of wider contacts and relationships.

There is evident at the present moment a heightened interest in the Protestant aspect of the Christian movement. Protestant church members, on the whole, have been woefully ignorant of their reason for being. A Catholic would have little difficulty, so rigorous has been his preliminary training, in giving his reasons for his faith and conviction. All too many Protestants would find themselves speechless if they were asked suddenly to give a plain statement of why they are what they are. They have no sure knowledge of the historical development of the Protestant branches of the church, nor do they have a sound basis of conviction about the fundamental concepts of Protestant faith. We are slowly awakening to this fact, and bestirring ourselves to do something about it.

A thorough study which results in positive opinions about our own peculiar approach to the Christian gospel and to life in the church, does not necessarily make for narrowness. It can, and it should, develop a breadth of spirit and a catholicity of conviction that would make for wider appreciations and more intelligent churchmanship.

Among the useful books that might be mentioned for such a study none is more informing than William Adams Brown's *The Church—Catholic and Protestant. The Religions of Democracy*, by Finkelstein, Ross and Brown, and the symposium, *Protestantism*, by numerous scholars and edited by William K. Anderson, are very valuable. Two small pamphlets, *What Protestants Believe*, by Hugh Thompson Kerr, and *Our Protestant Heritage*, by Samuel McCrea Cavert, both published by the Federal Council of Churches, are excellent for placing in the hands of the lay student.

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Horse Sense

A Sermon for Boys and Girls

by John Edwin Price*

WHEN I was ten or twelve years old I used to like to ride bare-back on Jerry. Jerry was part western mustang, a quick starting, fast running, sure footed little horse. One day I was riding along at a nice gallop. Jerry was running so smoothly he seemed just like an old rocking chair.

All of a sudden he started with a leap that nearly threw me off backwards. He went faster and faster. For a while it was fun. Soon it became fearful. I hollered whoa! I jerked on the reins. Jerry ran wilder and wilder. I ached in every muscle. I begged him to stop. I even prayed for him to stop.

Nearly exhausted I dropped the reins on his neck and reached for his mane to hold on. But my hands never touched his mane. For when I dropped the reins on his neck Jerry braced his front feet and skidded to a stop in a cloud of dust.

When I picked myself out of the cloud I started examining Jerry's lathery, trembling body to see what made him start running so fast. I noticed he was hugging his tail tight. Lifting it I discovered a crushed bumble bee,—right close to the root.

But more interesting than the bumble bee and the fast ride was the fact that Jerry had stopped instantly when I dropped the reins across his neck. That was the way he had been trained. Despite the bumble bee's attack in the rear Jerry was true to his training.

Recently a business firm sent me a

*Minister, Methodist Church, Hartwick, New York.

card with a message under the title Horse Sense. One sentence said, "I think if I worked for a man I would work for him. I would not work for him part of his time, but all of his time. I would give an undivided service or none."

As I read that I thought of Jerry and his obedient service, even when he did not feel like doing what he was supposed to do.

A person who does what he is expected to do, what he is trained to do, when he is supposed to do it shows horse sense at least. Those who don't had better have their ears examined to see if they don't belong in the jack-ass class.

If the time ever comes again when jobs are scarce it will be the young people who are trained and who do what is expected of them, who will hold their jobs while others are walking the streets without so much as two dimes to clink together.

Don't you suppose God also likes dependable workmen who at least show as much sense as a good horse?

There are three verses in the Bible which first suggested these thoughts I have been bringing to your attention.

"A whip for the horse (that is, a horse that doesn't do what it should), a rod for the fool's back."—Proverbs 26:3.

"Behold we put bits in the horses' mouths that they may obey us, and we turn about their whole body."—James 3:3.

"Study to shew thyself approved unto God."—II Timothy 2:15.

Ministerial Oddities

Collected by Thomas H. Warner

Appreciation

"A man builds a bridge, and he is a great man; another man puts up a cathedral, and he, too, is a great man. I won't take away one iota from the just fame and honor of such men. We can't do without them. We should be poor if we hadn't such men among us. They are the glory of civilization. But is it nothing to give a man an idea that shall change his life?"

There is a story that when some of his Tory friends remonstrated with

Prime Minister Churchill for the appointment to Canterbury of Dr. Temple, with his labor sympathies, the premier replied that he had no alternative, since Dr. Temple was the only six-penny article in the penny bazaar.

Speaking of Alfred M. Landon, a writer says: "His grandfather, a Methodist preacher, had been his first chum. From this companionship he developed a liking for clergymen. In the midst of one of his gubernatorial campaigns, his irate manager exclaimed: 'Alf wastes more time with preachers than any fellow I ever saw. He will settle back in his private office and chin with some plug preacher,

who doesn't control four votes, and let men who control blocks of counties cool their heels in the outer office'."

Another writer says: "Alfred's father was an oil prospector and promoter. Thus Landon's character was composed of equal parts of preacher and promoter." When he was running for the presidency, *Nation* said that he sounded like a second-rate Kansas clergyman.

* * *

The famous triangle in front of Trinity Church, Boston, holds the last great work of the eminent sculptor, Augustus St. Gaudens, in the shape of a heroic statue of Bishop Phillips Brooks. For ten years the great artist labored on this commission, making repeated studies, striving to embody in the clay the conception he had formed in his mind of the great preacher. Upon the death of the sculptor it was found that the model was so far advanced that the wife of the artist could complete the work, and retain the full spirit of the master's ideal.

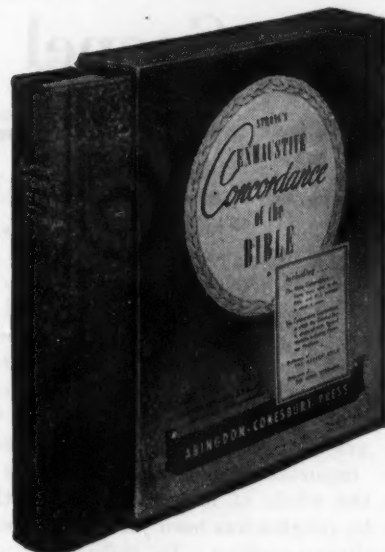
* * *

William E. Curtis wrote: "I heard a pretty story at the papal legation the other day, about ten little girls who belong to the noble families of Rome. As the pope was approaching his ninetieth birthday, they heard their fathers and mothers discussing the probability of his living to be one hundred years old. In reply to their questions they were told that such things were ordered by God—that he fixed the span of human life and decided when the usefulness of good men should be terminated. This set the little ones thinking, and it was suggested and decided among them that they would ask God to take one year off each of their lives and give it to the pope in order that he might live ten years longer and complete his century. . . . It is said that his holiness was very much affected by this little incident."

* * *

Dr. Stoughton, speaking of Edward Irving, the Scotch preacher, said: "I once paid him a visit. He was the same out of the pulpit as in it, not given to small talk, but discoursing on high themes. He spoke like an old prophet, and at the close of the conversation he slowly rose from his chair till his head seemed as if it would touch the ceiling, when, waving to a nursemaid in the room to hush a child, he lifted one hand to heaven and then placed the other on my head, and offered an intercession which I shall never forget as long as I live."

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The Gospel Must Be Rediscovered

*A Sermon by Francis M. Hall**

Text: *Test yourselves to see if you are in the faith.*—II Corinthians 13:5 (Moffatt.)

THOUGHTFUL Christians these days are carefully re-examining their faith. For some years, even before the first world upheaval, our religion has not been given the consideration it requires. Other interests have been gradually assuming more and more importance. Instead of dominating the whole of life, as it is intended to do, religion has been jostled into a subordinate position. Its influence is often difficult to discover. When professed Christian men go out into their chosen activities they are lost in the crowd. They adopt very largely the practices of their vocations, many of which are definitely unchristian. Professed Christian women very largely follow the rapidly changing fashions, without considering whether their influence, on themselves or on others, is good or bad. Young people are trained principally with "a successful worldly career" in view, with religion merely as a means to that end. Big businessmen adopt "the rules of the game" and have little concern for anything else, except that they do not run a-foul of the law. When profits are increasing business is called "good"; when they are declining business is "bad." Professed Christians in the ranks of organized labor rarely allow Christian principles to interfere with practices that increase their wages. Professional men: lawyers, doctors—even ministers, are accustomed to accept the ethics of their professions, without making special effort to bring these up to the truly Christian standard. In political life the Christian influence has been reduced to a minimum. The main consideration is to get into office, and continue there, by fair means or foul, with little regard for the special qualifications of ability and character required for the particular responsibilities of the position.

When we appraise the organized church as it exists today, by and large, we must admit that it falls far below the standard that should reasonably be attained. Those in official position are there too often, not because they are best qualified to discharge the responsibilities of the office and advance the cause, but because of favoritism and questionable political maneuvering. This creates bureaucracy in the

church where the concentration of power in the hands of a few officials may be used to control the organization. When a careful survey of the local congregation is made it is often discovered that the dominating consideration is not to gather more and better Christians into its fellowship and to having genuine Christian principles permeate society, but rather to have it a "going concern." What Karl Barth has called: "A religious society instead of a church."

Of course there are exceptions to all this. What the church and Christians have done through the years—and are doing—must not be forgotten. The church is the only institution devoted exclusively to making the world Christian, and Christians deserve the credit for the progress that has been made to this end. But it must be realized that the church and Christians must do very much better than has been done in recent years or our civilization is doomed. As has been truly said lately: "If the nations should fail, the failure would be the consequence of the prior failure of the Christian church." When a great scientist like Professor Whitehead warns that our "Christianity is showing all the signs of steady decay"; and a great statesman like Stanley Baldwin declares: "The world is more irreligious than it has been in the Christian era"; such warnings must not be ignored.

Side by side with this religious decline there has occurred a most marvelous advance in scientific knowledge. Before the Christian era it required a thousand years to acquire as much scientific information as we accumulate in a brief twelve months. This has revolutionized modern life, and it has changed radically many of our cherished beliefs. This almost miraculous outburst of scientific discovery furnished a providential opportunity for Christians to deepen and enrich their faith immensely, and to enormously increase the influence of Christianity throughout the world. But, alas! those of us who have been entrusted with the sacred treasure have failed grievously. We became absorbed in its marvels and seized upon the wonderful inventions it placed within our reach, and allowed our religion to become a formal routine practice without the throb of divine life within it. As Professor Nev, of Chicago, has pointed out: "The great rise

in the physical standards of living during the last fifty years has smothered the growth of morality and intelligence leading to the collapse of standards." Ours has come to be called "a cut flower civilization," with some of the beauty and the fragrance of the true life surviving, but cut off from the renewing source of it. Compared with other manifestations of modern society, ours has been spoken of as "ethical without religion"; and others as "religious without ethics."

It must be understood that the root cause of our troubles is religious. The truly effective remedy can be found only in definitely re-invigorated Christianity. We must get a fresh hold on our faith. In the excitement and confusion of recent years we have drifted away from the heart of our gospel. We have been toying with the mere fringes of it. Now it must be re-discovered in its fullness and power.

I

It must be remembered that the gospel is "good news," first, last and all the time. It is "news of great joy that is meant for all people." This announcement was made from the skies. It was brought by heavenly messengers, when the gospel was made known to the world. It is described in theological language as the incarnation. This means that God can come, indeed, that he has come, into human life. This is the real source of the joy of the first Christmas, and of every Christmas throughout the generations. It means that every true Christian is a child of God, as well as of his earthly parents. It means that he has within himself the beginnings of the life of God along with the life he inherited from his earthly ancestors. It means that he came into possession of this divine life just as he did his human life, by birth, by a second birth. It means that this new and higher life is within reach of everyone. No one can be so ill-favored or so unfortunate that he cannot rank with the most fortunate. No wonder the common people heard such a gospel gladly. As the apostle reminds the Galatians: "You are all sons of God by your faith in Christ Jesus (for all of you who had yourselves baptized into Christ have taken on the character of Christ), there is no room for Jew or Greek, there is no room for slave or free man, there is no room for male

(Turn to page 36)

*Presbyterian minister, Cleveland, Ohio.



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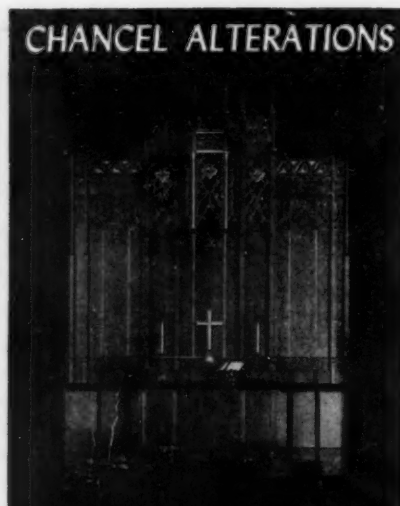
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The Gospel Must Be Rediscovered

(From page 34)

or female; you are all one in Christ."

Moreover, this can only mean that true Christians have been ushered into a higher order of beings. We have heard much lately of a "superior race." And it has been proven conclusively that there is no such distinction between the different branches of the human family. The claim has been shown to be utterly false. But the claim for it for Christians is abundantly justified. The Master himself asserted it in language that cannot be misunderstood. He said: "I tell you truly, no one has arisen among the sons of women who is greater than John, and yet the least in the realm of heaven is greater than he is." Yet Christian greatness never lords it over others. The measure of it is shown just to the extent that it is interested in others and helpful to them. But it must never be forgotten that this is the very essence of the gospel. Christians are not merely on a level even with angels, they are judges of angels. They are taken into the immediate family of God. The infinite resources of this sacred intimacy are available to them.

All of this is elemental. It has been known from the beginning, it is nothing new we are saying. But there is very little evidence that it has been taken to heart. It is the exception, not the rule, to find a Christian who really appreciates his birth-right. Most of us, like Esau of old, are prone to despise it, to exchange it for temporary relief from a physical appetite. And yet we cannot have the true gospel without this. We should turn again to the glowing assurance of the apostle when he exclaims: "Born of him. Think what a love the father has for us, in letting us be called children of God. We are children of God now, beloved." And another, as he mentions some of the implications of this new relation, "We are children of God; and if children then heirs as well, heirs of God, heirs along with Christ." Even the best Christians have not kept this in mind as they should. We have not brooded over it until its glory and its grandeur have dawned upon us. Keen minds living without the good news of the gospel and coming upon this for the first time have been more profoundly impressed. A missionary once asked an eminent Chinese scholar, who had made a careful study of the New Testament, what impressed him most? His reply was, that the Holy Spirit could come into human life. This is absolutely fundamental. Without it the entire Christian structure would have no foundation. With it a new

heaven and a new earth are brought into view. This made a great impression on Phillips Brooks. He wrote of it extensively. It will be remembered one of his beautiful Christmas carols was devoted to it. After suggesting that the old earth, worn and weary, renews its youth at Christmas, the carol continues: (I have made a slight verbal change in the interest of accuracy.)

It is coming old earth, it is coming tonight;
 On the snowflakes that cover the sod,
 The feet of the Christ-child fall gently and white
 And the voice of the Christ-child tells out with delight:
 That mankind (may be) children of God.

On the sad and the lonely, the wretched and poor,
 That voice of the Christ-child shall fall,
 And to every blind wanderer opens the door
 Of a hope that he dared not to dream of before;
 With a sunshine of welcome for all.

The feet of the humblest may walk in the fields
 Where the feet of the holiest have trod;
 This, this is the marvel to mortals revealed
 When the silvery trumpets of Christmas have pealed:
 That mankind (may be) children of God.

Surely this truth of the gospel needs desperately to be re-discovered. The neglect of it will go far toward accounting for the tragic lack of vigor our modern Christianity has shown. When we really begin to comprehend its wonderful meaning we shall feel a great lift coming to our religion. It will be like a blood transfusion—and more. No one can really meet his responsibilities these fateful days without re-discovering it.

II

But again, as we proceed to explore our gospel afresh we discover that just as we have neglected the source of our new life, we have almost completely missed its possibilities. To be a Christian at all, we have been reminded, one must have within him the embryonic life of God. This new life is capable of unlimited development. The humblest Christian may set before himself as a goal, not merely a life equal to that of the greatest human being, nor even of angels but of Jesus Christ himself! We are told to, "Grow up wholly into him." Indeed Jesus spoke even more strongly when he told his followers very early in his earthly ministry: "You must be perfect as your heavenly Father is perfect." When we think about it, this would naturally follow when a person is a child of God, when he has the Father's life flowing through his own.



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Human beings are made in the image of God. Before "the first disobedience," and its paralyzing consequences, we may well believe, they were able to attain unto his likeness. Now, even in the helplessness we have brought on ourselves a yearning for divine perfection still survives. When we sincerely believe that God is doing all that is possible to rescue us from our helpless condition, new life springs up within us. With all eternity to achieve it perfection is now possible. The fact is the human spirit will never be completely satisfied with itself except in seeking this. The degree of perfection each Christian will reach depends upon himself. The pattern each one sets for himself depends upon "the deeds done in the body." Everyone has an equal chance with reward far beyond what they could ask or even think. But the achievements, like in the parable of the pounds, range all the way from the best possible to complete failure.

Moreover, this solves "the riddle of existence," when we understand everything that happens to us is meant for our good. We can realize that we would suffer serious loss without what even the most trying experience would bring. "The slight trouble of the passing hour results in solid glory passing

all comparison." "It is good for me to have been in trouble—to learn thy will."

Fading are the worldling's pleasures,
All his boasted pomp and show;
Solid joys and lasting treasure
Only Zion's children know.

When a Christian launches out on the impulse of the new life within him, he discovers he is able to do what was utterly impossible for him before. He finds the vigor of this new life increases with its faithful use. In time he can join the great apostle in declaring: "In him who strengthens me I am able for anything." He will find himself increasingly interested in getting to know Christ better and better, and in thinking of God and of the life he is now living more and more as he discovers Christ would have him. God takes on the character of an ever present, all wise and compassionate Father, and life furnishes the opportunity for sharing in his beneficent undertakings. This new life absorbs him so that he is lead to say: "It is no longer I who live. Christ lives in me." This should be the aim of every Christian. In our text, St. Paul writes to the Corinthians: "Do you not understand that Christ Jesus is within you? Otherwise you are failures."

Now let us not forget that every

genuine Christian is a born child of the Father in heaven; not an adopted child with no relief from the limitations of his old nature. Let us remember that everyone of them may aspire even to the perfection of the Father himself, with every achievement recognized as truly his own and with reward beyond his wildest expectation. That when this new way of life is really understood it will be, like the pearl of great price in the parable; he will abandon further pursuit and eagerly give up every other possession that this might be secured. All of this the gospel makes plain.

III

The gospel makes plain still further that Christians are entrusted with a most responsible mission. Jesus mentioned this to the Father in the great prayer he offered on the eve of his crucifixion. He said: "As thou hast sent me into the world, so have I sent them into the world." Again, after his resurrection, when he was with his disciples "within closed doors," he said to them direct: "As the Father sent me forth, I am sending you forth." Whilst the mission of Jesus was unique, and that of the early disciples also, in a sense, yet every disciple to the end of time was to have a responsible share

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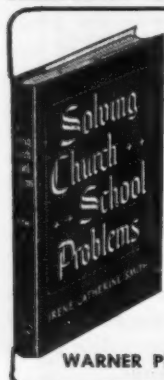
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Time Tables Are Hobby of Dean

by F. N. Hollingsworth

MANY men of eminence have hobbies to occupy bits of spare time and to rest their minds from weightier matters. But memorizing railroad timetables would seem to be an unusual hobby for the busy dean of a theological school. Such a man is Charles L. Taylor, Jr., dean of the Episcopal Theological School in Cambridge, Massachusetts.

A sound and brilliant scholar, an executive with a razor-keen mind and possessed of a gift for fitting the right man to the right job, he is a man with an astounding memory. He takes delight in studying and memorizing railroad timetables and can cut hours from most long journeys by train or bus, because of his gift of memory and his hobby, which thus serves him a practical use as well as a recreation.

"Ever since I was a child transportation has been a hobby with me," says Dr. Taylor—"please remember it's just a hobby—and gradually I have acquired rather a detailed knowledge of our transportation system. When I'm riding along I like to know just where I am. I am interested, too, in the work of the train crew, and I have been particularly interested in the types of engines some roads are using." There are few spots in this country to which Dean Taylor could not route from memory a person as well as the best information clerk in any big railroad terminal. Working out transportation short cuts for himself and friends has become something of a game with him.

"He can remember the exact outline of a sermon preached by someone else

years ago," said a former student. "I remember once when someone mentioned a sermon preached in Cambridge three years before and without hesitation Dr. Taylor gave the three main points."

A good memory, Dr. Taylor thinks, comes partly from use and partly to trusting to whatever memory one has. He has no theories and never has tried particularly to develop his own memory.

Dr. Taylor is a graduate of Williams College, '21, and took his degree at the Episcopal Theological School in 1924 and has taught there ever since. His special subject is the Old Testament. For some years he has been secretary of the board of trustees and has had charge of placing students in parishes in and about Cambridge where they can obtain useful experience and in some cases earn money to help put them through school. "He has a remarkable ability to judge the fitness of a student and type of position in which he will work best," said one member of the school faculty. He is a man who believes in doing things thoroughly.

He was appointed dean of the Episcopal Theological School last winter and is kept busy most of the time. His hobby is one that can to a certain extent be exercised while he is traveling but so enthusiastic is he on this subject that last summer he spent a month's well earned vacation working on a railroad. When he is out walking he can tell from a locomotive whistle what number the train is and where it is going. He has seven children, five of them daughters.

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in it. Jesus' mission was to have God's will done on earth voluntarily, in all the ramifications of life, even as it is done in heaven. That is the ultimate goal toward which all the movements of life are directed. "The one far off divine event toward which the whole creation moves." Jesus was commissioned by the Father to inaugurate this stupendous undertaking, and he in turn commissioned his disciples to carry it on. This task was placed squarely on their shoulders, it rests on them still. Indeed, this was foreshadowed in Old Testament times. As has been pointed out recently: "All the prophets insisted that the task of getting God's will done among men was a human

one, which men were capable of performing and for which they would be held responsible, because neither God nor angels nor any other creature could do it for them." While only an occasional one was capable of doing this in the old dispensation, every Christian is fully equipped to take his full part in it. This furnishes the training, the discipline, the camaraderie, the sense of achievement, etc., to develop in the highest degree the new life and every talent he possesses. Without this they would be sadly dwarfed and deformed.

It must be understood that men in their natural state are incapable of making the world really better. In their hands it inevitably goes from bad to worse. Though one form of evil may be given up another will take

its place. The degenerating effect of "the first disobedience" can be checked only by genuine faith in a God who is doing his best for their rescue. The one way the world can be made really better is by its becoming more Christian.

This does not require that the framework of society, such as the great organizations and institutions, be changed radically. Such institutions as the educational, the health, the governmental, and such organizations as business, transportation, communication, etc., cannot be dispensed with. We can't get along without the butcher, the baker and the successor to the candlestick maker. But we do need to be striving continually to have the operation and the spirit of all these truly Christian.

Let us not forget that the task of having human life on this planet reach the purpose of its existence is committed to Christians. They are abundantly equipped for it, have the assurance of incalculable reward and have access to all needed help and guidance. What each Christian and each generation of Christians does to hasten or retard the grand consummation depends upon themselves. God will not interfere to protect them from the results of their lack of fidelity. He will not stop a war it was their duty to make impossible, nor will peace come until it will make the greatest contribution to the divine end in view.

Christians now living are faced with an extremely difficult situation. The trend of civilization is definitely toward self-destruction. This can be checked only by superhuman effort, and Christians alone are capable of this. And, yet, alas! our Christianity has not shown sufficient super-human vitality to meet its responsibilities. After the first world calamity, instead of redoubling our efforts to avert its recurrence we have heedlessly gone along much as before. The result has been the trend has increased and the second calamity is more terrible than the first. A third, with its still worse devastation, our civilization cannot survive. The Cleveland Peace Conference, held the first of the year, warned that: "We are living in a uniquely dangerous time with widespread evidence of religious and moral disintegration," and with the demoralizing effects of war upon us. They called upon the "church to create new faith, new conscience and new hope." "Before we can do Christ's work, we must appropriate more of his life." Many of us cannot but feel that a serious mistake has been made by those at present in positions of leadership in the organ-

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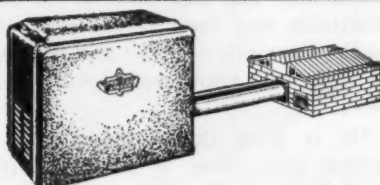
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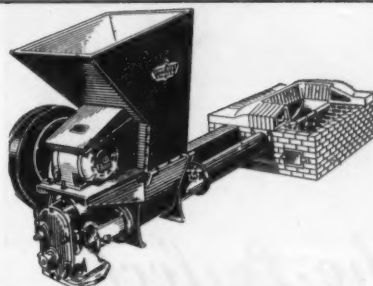
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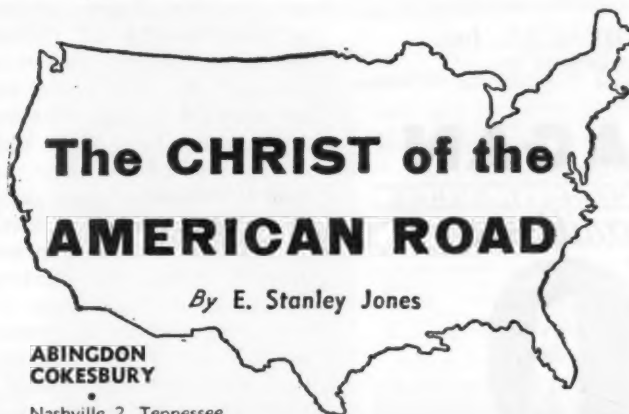
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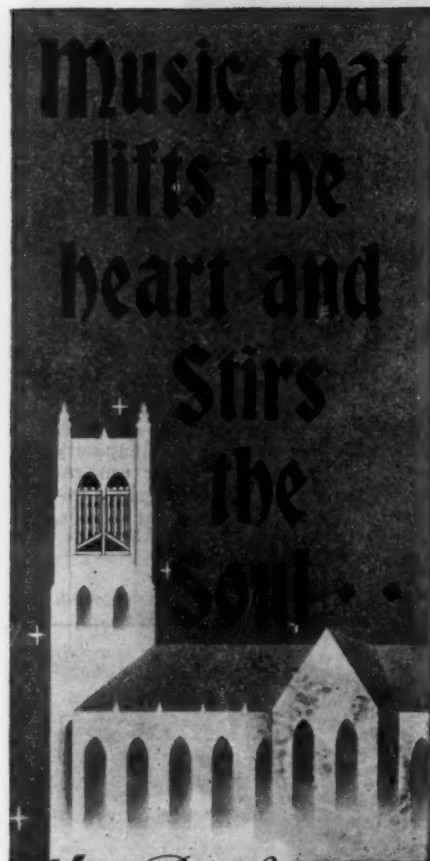
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FAREWELL TO THE YANKS

The following letter, written by Miss Betty Collins of Wroxham, Norfolk, England, appeared some weeks ago in *Yank*, the American Forces magazine which has been published in England. It was addressed to the commanding officer of the 467th Bomber Group:

"Dear Sir:

"In the advent of the departure of the majority of American troops from our Norfolk airfields, I, as just a member of an ordinary British family, would like to express our gratitude for all that you and your 'boys' have done for us.

"During the last five years the 'Yankees' have breezed their way into our countryside, our homes and our hearts. They came over to fight for freedom, and they fought also the traditional reserve of the Norfolk people—and they won both battles! In their inimitable way they have consolidated Anglo-American relations in a way that no political agreements could have done.

"It is good that, as hundreds of British girls chose to go to America, so, I believe, will many of the dough-boys return, later.

"They stormed the quietness of our villages, and brought an awareness of living with them in a way that only Americans could.

"We salute those 'very gallant gentlemen,' late of your company, who will not be returning with you to America. They lie, some in foreign fields, some in the peace and tranquillity of the English countryside, which so many of them had grown to love. The peace which they helped to restore will, for all time, serve as their undying memorial.

"You go now to fight another war. Our hearts go with you, out there. We will watch your exploits from across the world, and be proud to call you our friends. You leave behind you a priceless store of memories. Memories of a big-hearted free and easy, lovable nation. Yet, under that surface, a nation willing to pay the supreme price for freedom.

"We may never be able to repay the debt of gratitude that does not come under the heading of Lend-Lease. We may not—but in future years, on winter evenings, someone will say, 'Do you remember the boy from . . .?' and start anew the chain of memories.

"Something more than memories has been established. Between the three Great Powers—your country, my country and Russia—we will build a world which will abolish, forever, the cause of your sojourn over here.

"Till we meet again in happier circumstances, goodbye and thank you.

"Betty K. Collins, Britain."

The Gospel Must Be Rediscovered

(From page 39)

ized church. In order that the best possible peace settlement might have been made we feel that there should have been a greater effort to have an outstanding, mature Christian scholar of our country as an active participant in all peace negotiations. Like the prophets of old he could have discerned better the divine mind as to the course that should be taken. In many instances his counsel would have been recognized as the most practical, even by irreligious authorities.

The Cleveland Conference did discern promise of new spiritual vitality in that "quality of Christian faith which demonstrates its strength in adversity." But even this at its best cannot meet the present situation. As the distinguished head of the Chicago University pointed out some months ago, even the threat of unspeakable horrors in the future is not sufficient to lead us to take the necessary precautions to prevent them. We Christians must realize, as we have never realized before, that we are confronted with a world situation more difficult than any that has confronted those who have preceded us. We must understand that super-human tasks must be under-

taken and super-human trials must be endured. Our chief concern must be, as far as our influence extends, in having the whole of life becoming truly Christian.

The gospel supplies the tried and true secret of success. This appears in recalling the experience of the second generation of Christians in Rome. Their situation was much like our own at present. They "had inherited their faith and too often had little real sense of its peculiar worth. Apathy and indifference were their worst failings, and when they were threatened with persecution they were in no condition to meet it. They needed to be convinced of the supreme values of the Christian religion and experience, to steady them for the trials of the hour." Their latent Christian resources were discovered by contemplating what carried Jesus triumphantly through the supreme crisis of his earthly career. They were directed to keep their eyes fixed upon "Jesus who, in order to reach his own appointed joy, steadily endured the cross, thinking nothing of its shame." This is the secret of success.

When the gospel is really discovered and cordially received it sends welling up through the bitterest experiences unquenchable joy. It will fit

RELIGIOUS EDUCATION WEEK SEPTEMBER 30-OCTOBER 7

A Letter From President Truman

Dear Dr. Ross:

Every thinking person is comforted by the knowledge that divine guidance directs the world. During times of great spiritual stress, this awareness of providence is especially manifest.

Chaplains with our armed services report constantly on the increased interest in religion among our fighting men. Every American has seen photographs of our soldiers and sailors at devotions while on the battle line. On the home front, too, there is increasing attention to religion. Probably never before in our history have our people shown such deep and abiding faith.

The fifteenth annual Religious Education Week is a national event of significance. At a time when stars hang in the windows of the nation's homes to honor the absent warriors; when millions of Americans live in temporary homes and in migrant centers while they work at war jobs, it is important to urge that the religious education of the country's children be fostered and extended. It is likely that there are millions of youngsters who need initial and basic religious instruction. They should receive it and learn of the Fatherhood of God and the Brotherhood of Man. Very sincerely yours,

Harry Truman.

MAKING THE DAY DIFFERENT

The late Henry Drummond was one of the superior intellects and scholars of his time. Beyond this, he was a spiritual genius, one of those rare Christians who gain acute insights into spiritual laws. Drummond's secret was so simple that anyone can put it into practice. He stated his formula as follows: "Ten minutes spent in Christ's society every day, aye, two minutes, will make the whole day different." Multiply one day by every day and add the cumulative effect of habit and the changed mental outlook, and you will understand how this brief period faithfully observed can change everything, even to your entire life.

We have all known men who have been like saints—strong, radiantly happy—who lived as Mosely said of Gladstone, "as from some great depth of being." Examination of their daily program reveals regular periods of spiritual meditation. Norman Vincent Peale in *Faith Is the Answer*; Abingdon-Cokesbury Press.

those who accept its assurances to meet triumphantly the extremely difficult times that are upon us—and even the worst that may come. Nothing else can. Let us everyone be sure we have this faith.

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Ushers' Manual

The ushers' manual which follows is that of the Easthampton Congregational Church, Easthampton, Massachusetts. Frederick H. Thompson is the minister of the church. Conscious that the instruction in such a manual will vary with the size of the congregation and architecture of the church we offer this, feeling it has many constructive suggestions.

1. Four ushers should be on hand for each Sunday morning service, ready to take up their duties, not later than ten-twenty o'clock. The morning service begins at ten forty-five o'clock.

2. On arrival, the following matters should be immediately cared for.

a. Temperature of sanctuary. If the atmosphere is musty or close, or the temperature more than 68 degrees, open the windows wide, for a quick airing. Three to five minutes should be sufficient. The windows should be closed again, unless the weather warrants leaving some of them open.

b. Lighting. If it is the least bit dark or gloomy in the sanctuary or hallways, turn on the proper lights.

c. Hymn books. Each section should have at least three hymnals, except the very front pews.

d. Bulletins. See that these have arrived and are ready to hand out.

e. Assignment of duties for each usher.

1. Two to greet people at the head of the stairs and hand out bulletins.

2. Two to usher people to their places, or stand in readiness to otherwise serve.

3. Points on ushering.

a. You are the official reception committee for the church. Greet people cordially, whether you know them or not. Let them know they are welcome.

b. Make it a point to usher all newcomers, and all others who desire it, to a seat. (Older people should generally be taken towards the front).

c. Five people can be seated comfortably in each section. Do not attempt to crowd six in a section.

d. It is the ushers' business to see that no one enters the sanctuary during the following parts of the service: Invocation; the Lord's Prayer; the Scripture reading; the anthems or solos; or the pastoral prayer.

e. After the service begins, no one should enter the sanctuary unless conducted by an usher.

f. Generally speaking, late comers should be seated towards the rear of the sanctuary. Try to save a rear pew for this purpose.

g. Have the congregation evenly

distributed. Endeavor to eliminate crowding towards the back, by taking people further front.

h. All ushers must be alert for any disturbances in the sanctuary; the downstairs part of the church or parish house; or immediately outside the church windows. Steps should be taken immediately to restore quiet, if possible.

i. Be especially sensitive to the physical comforts of the congregation. Watch out for drafts from open windows or doors. If the sun is shining directly into the pews, adjust the shutters. Be alert to help anyone who feels sick or faint.

j. Always be courteous, even when guests are unresponsive. If possible, call people by their name. Say, "Good morning, Mr. Smith, may I show you to a seat."

k. Ushers should never speak loudly, or otherwise call attention to themselves. Do not attempt to hold conversations, or conduct business, while ushering. Guard against over-familiarity.

4. The offering.

a. The offering should be taken in a dignified and orderly fashion. There should be no sense of hurry.

b. No group of ushers should attempt to take the offering without a thorough rehearsal beforehand.

c. At the Amen of the prayer hymn, the four ushers should stand in readiness, in the rear of the sanctuary. After an offertory sentence, they should come forward, two together, in step, and stand four abreast, and receive the plates at the foot of the chancel stairs. Then, all should turn outward, two to collect from the center aisle, and the other two from the two outside aisles.

d. The first collector to finish his section should take his plate up to the balcony to receive any offering from those seated there.

e. The collectors should reassemble at the rear, and await the nod from the organist, to bring the offering forward. They are to remain holding it at the foot of the chancel stairs, until it is received by the minister after a brief offertory prayer.

f. After the prayer, all turn to—
(Turn to next page)

gether, and return down the center aisle in the same manner as they came forward.

g. Following the offering, one usher should remain in the Tower Room or rear pew, ready to meet any need that might arise during the rest of the service.

5. Counting those present.

a. Keep in mind that each usher is to count the people seated in his section as he takes the offering, and to give the count to the head usher. To this count, the head usher will add those present in the balcony, in the chancel, and among the ushers, for the total count.

b. The head usher should record the total attendance on the attendance chart in the office.

6. Head Ushers.

a. There are four head ushers. One of these should be on hand each Sunday, to work with and direct the others.

b. The efficient working of the ushers corps is the responsibility of the head usher, as well as each usher.

c. The head usher should be especially attentive to newcomers to town, or strangers. Greet them, ask their name, introduce them to others; and, if possible, ask some one to act as their host, who will give them friendly attention. At the close of the service, he should seek them out, and invite them to come again. He should be sure that they are introduced to the pastor.

7. General matters to which ushers should give attention.

a. It is a good policy to lower the windows each Sunday during the singing of the prayer hymn. These may be closed during the singing of the last verse of the hymn, or just before the sermon, depending on the weather. Windows should not be closed during the singing of an anthem or solo.

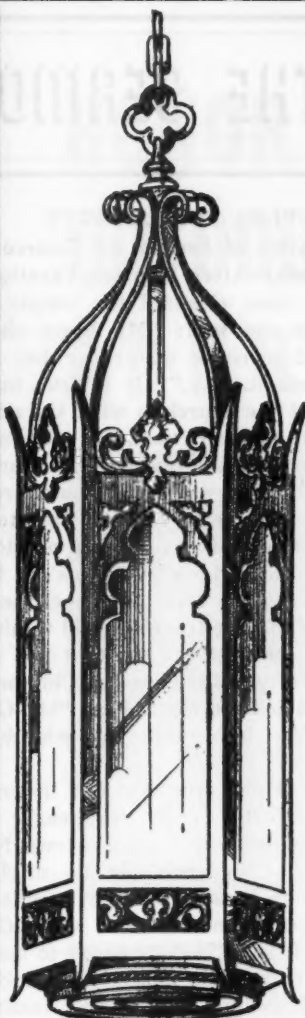
b. During the colder weather, an usher should go down stairs shortly after the opening hymn to see that the outside doors at the church entrance are closed. If these doors are left open, those sitting in the rear of the church may feel a draft.

c. Unless the church is crowded do not allow children or others to sit in the balcony sections toward the front of the sanctuary where their presence might prove distracting.

d. Ushers should endeavor to keep the balcony closed on Communion Sundays.

e. Ushers should tell parents bringing small children to church that there is a Church Hour Class for

(Turn to next page)



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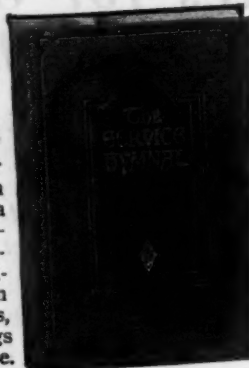
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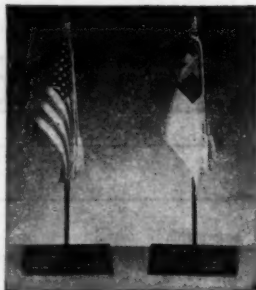
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THE SERMON SCRAPBOOK

A PLEA FOR LOYALTY

Condensation of Sermon on Homecoming Sunday After Summer Vacation

When Jesus cleansed the temple at Jerusalem, he said: "My house shall be called a house of prayer but ye have made it. . . ." It is true in a sense that the church is what the minister and members make it. To say this is not to leave God out of account. It is really God who molds the church. That we must never forget. The story is told of one of our pioneer missionaries to the Chinese who was on his way to China to take the gospel there. One of his fellow travelers said to him: "Do you mean to tell me that you intend to convert those heathen Chinese?" "No," replied the missionary, "but God will!" Yes, it is really God who does it.

Yet, it is also true that God depends on our efforts. Jesus was eager to bring the gospel to his home town Nazareth but "he could do no mighty works there because of their unbelief." Much depends on how much we let God use us. It is within our power to make our church a weak, anaemic institution or an impelling, conquering institution.

Every church service involves a pledge of loyalty to Christ and his

Ushers' Manual

(From page 43)

children, meeting in the parish house; and, if possible, direct them there personally, or have someone do it.

f. If an usher cannot be present for a service, he is to let the head usher know, or make arrangements for someone to take his place.

g. The ushers list, and the Sundays they are to serve, is posted on the bulletin board in the church office.

Conclusion

The Bible speaks of "the doorkeeper of the house of the Lord," as a high calling. It is to that service you are called, in performing the duties of usher in this church. You are the official reception committee of the church. People oftentimes receive a favorable, or unfavorable, impression of a church, by the way they are greeted on first entering. You are helping or hindering the work of your church by the way you conduct yourself as a "doorkeeper in the House of the Lord."

church. What is loyalty? Someone has defined it as "a passionate devotion of one's own." It is not a word that the mind readily grasps. The heart rather than the mind comprehends it. Yet loyalty is not mere sentiment. It must express itself in definite deeds and flow in channels of service.

It is essential that we possess ourselves with a large loyalty. There is a danger that we may be enthralled by lesser loyalties. What is the larger loyalty which gives meaning to all lesser ones? To the Christian it is Christ and Christ only.

Christ must be first. No church has a right to exist that fails to give him the chief place. All the activities of the church must center in him. He is the beginning, the means and the end of all our activities.

Loyalty to Christ means loyalty to the local church. Members who are deeply devoted to their church are also devoted to their Master—the head of the church. And those who are lovers of Christ are lovers of their home church.

There is a place for loyalty to the minister of the church. No minister can exercise spiritual leadership if he lacks the generous whole hearted backing of his people. However, loyalty to the minister is always secondary to loyalty to Christ.

Then, there is denominational loyalty. All of us are aware of the evils of putting this first. Kingdom loyalty is not Luther, Calvin, Zwingli, Knox or Phillips Brooks. It is Jesus Christ. True we must not make light of the work of our fathers. But loyalty to Christ means rising out of the lesser loyalties of denominationalism into the larger loyalty of his universal and invisible church.

There are certain practical ways in which we can express our loyalty to Christ through exalting his church.

1. Give the church publicity. Talk up the church in the community. If we do this the people will begin to walk up to it and join it.

2. Work for the church. Do not leave everything for the minister to do. Make it possible for him to do the things for which he is especially trained and which no one else can do.

3. Attend divine worship faithfully. The apostle said: "Forsake not the assembling of yourselves together." By doing this we are rendering a duty,

exercising a privilege and exerting an influence.

Let us have the love of a grand devotion which is loyalty to Christ. And with loyalty to him, let us give ourselves to his church in loving devotion—recognizing it as the bride of Christ, the church which he loved and which he purchased with his own blood.

"Simon, son of Jonas, lovest thou me?" he said to Peter. He says that to each of us. Let us not follow him afar off. Let us not dwell at ease in Zion. Let us give ourselves to him, to his church and to his kingdom with a grand, transfiguring devotion.

LOOK LONG AT LIFE

Outline of Sermon by William H. Hudnut, Jr.

We need a philosophy of life to which we are loyal. We need long-term values that regulate our short-term conduct. Perhaps the author of Ecclesiastes had something like this in mind when he wrote that difficult saying, "Better is the end of a thing than the beginning thereof." He believed in the long run.

1. It is never enough merely to begin well. Wisdom dictates making our plans with reference to their outcome and permanence.

2. The end is better only if growth accompanies the process. If religion had but one question to ask, it would be not, "What are you going to do tomorrow?" but, "What are you going to be after a decade?"

3. Perhaps the best way to gain perspective is to decide on our purpose before we make our plans. Where do you want to be ten, twenty, thirty years from now? What do you want to be, what do you want to remember, how do you want to be thinking, then? See yourself in the perspective of the years, in the light of God's eternity, and live so that you can some day honestly say with Paul, "I have finished the course, I have kept the faith."

4. We must start at the end, know what we are fighting for, decide on the kind of world we want, and then employ the means compatible with its achievement.

You have a self to live with, a character to create, a personality to build, a God-given life to develop. Whatever you are today, start at the end and then work back.

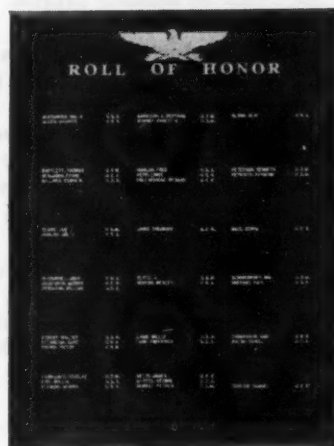
Better, far better, is the end of a life than its beginning if along the way a man keeps Christ in plain sight and lives according to God's will. From *Monday Morning*; General Council of the Presbyterian Church, U. S. A.

THE WAYSIDE PULPIT

True optimism is not a substitute but an incentive to work.

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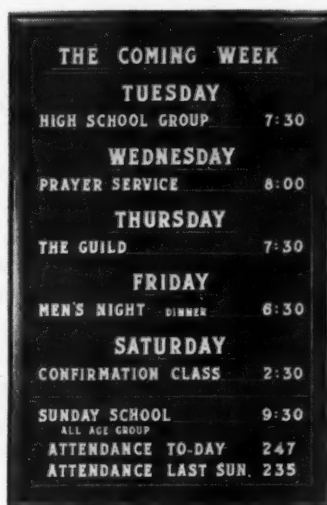
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The Sermon Scrapbook

(From page 45)

The thrower of mud is the one to get plastered.

Adversity is the prosperity of the great.

Be not content to dream noble things—do them.

PRAYERS BY GEORGE MATHESON

Son of Man, whenever I doubt of life I think of Thee. Thou never growest old to me. Last century is old. Last year is obsolete fashion but Thou art not obsolete. Thou art ahead of all the centuries and I have never come up to Thee, modern as I am.

O love that passeth knowledge, come into my heart with all Thy fullness, that my heart may be made gentle with Thy gentleness. Grant me to bear others' burdens that I may cease to live for myself. Come Thou in that I may cease to be my own. Let me share with Thee in bearing of the sin and sorrow of the vast world, let me take up the crosses of the laboring and the heavyladen. Fill me with Thyself that I may become the servant of humanity.

Thomas Carlyle

The religion of a man is what he practically believes, lays to his heart, and acts upon. This is the fact of the matter, and the deep need of life; God must be my God.

Allan A. Hunter

Religion if it is real is volcanic liquid fire. When it cools, we gather bits of lava and put them under glass to be treasured or admired.

Horace Mann

I have never heard anything about the resolutions of the apostles but a great deal about their acts.

Sherwood Eddy

Faith is not the ability to believe something in spite of the evidence; it is the willingness to do something in spite of the consequences.

Goethe

It is not doing the thing which we like to do, but liking to do the thing which we have to do, that makes life blessed.

Joseph Parker

The world did not want an advisor. The world had advised itself almost into hell. The world wanted a Saviour.

Charles R. Brown

Mandell Creighton was right in say-

ing that after we have got rid of the ape and the tiger we shall have to get rid of the donkey, a much more intractable animal.

Mencius

The great man is he who does not lose the child's heart.

HOW TO CONFRONT HARDSHIPS

There is a water-spider found where country brooks run swiftly amid the rocks which has found a way of living in its little world without disaster from rushing water or without taint from the scum of silent pools. This spider creates about itself a tiny bubble of air, and in the security of this air-chamber lives its life amid, yet apart from, those forces which might overwhelm it. If we secure a new power of life from God we can confront the hardships and tragedies and injustices of this stormy world, not isolated from its harshness and sordidness, but armoured so that we can, with peace of mind and courage of spirit, face the evil and not be crushed by it, changing it in some measure into good. From *Friends Intelligencer*; Article by Bliss Forbush; Friends Intelligencer Association.

ENERGY FOR ONE MORE STEP

On the rock near the top of Mt. Washington there is a marker on the trail to show the spot where a woman climber lay down and died. On a clear day her action looks ridiculous. There is the top so close that you can almost hit it with a stone. One hundred steps more and she would have reached the hut at the summit, the shelter she sought. But this she did not know. She was disheartened by the storm which beat on her body, reached at her courage. She could not measure how far she had to go. She died one hundred steps from her goal. A battle, so the strategists say, is won by the army which can hold out minutes longer than the foe. A man cannot do everything, but he can keep going. He has energy for one step more. He has a bit of resource left, even when he thinks all is spent. Allan Knight Chalmers in *The Constant Fire*; Charles Scribner's Sons.

CHRIST'S FORGIVING SPIRIT

One of the beautiful examples of a Christian forgiving spirit is seen at the Last Supper. Jesus is in the midst of his crisis and is probably experiencing the most critical night of his life. Even at that spiritual climax, they quarrel as to who shall be first—who shall sit in the most important seat. In his position, you and I would despair or lose our tempers. After all these months and months of teaching they couldn't see the truth. It would be as

sad as though someone interrupted the communion service to ask if they could please come up and be first at the altar rail. It would be as shocking as though a great symphony of Beethoven were being played when someone suddenly interrupts in the midst of it, shouting at the conductor to play the *Saint Louis Blues*. It was much worse than that for Jesus. You would probably boil and so would I, but he did not. He merely called for a basin of water and a towel and bathed their feet. He humbled them with his humility and love and their selfish pride decreased, but their spiritual power increased. Austin Pardue in *Bold to Say*; Charles Scribner's Sons.

TRIUMPHANT IN TROUBLE

St. Paul knew what it was to live in difficult times. But he wrote to his friends in Rome: "We also rejoice in our tribulations" or, as Dr. Moffatt translates the sentence: "We triumph even in our troubles." And notice Paul was not expressing a nice sentiment that he had composed in the quiet of his study. Those words were an expression of the way he lived, triumphant in trouble. Perhaps you have heard this letter which a young man wrote to his girl: "Dearest, I would climb the most precipitous and barbarous mountain to see the light of your eyes. I would swim any body of water far wider and wilder than the Hellespont to sit at your side. I would go through tempests and hurricanes to be with you for a moment. Yours forever. P. S. I hope to make a call upon you tomorrow, if it doesn't rain." There is the difficulty we all face. In the quiet and peace of this chapel it is easy enough to talk about how we will triumph over trouble, but so often the first rainstorm dampens our ardor. The days ahead of all of us are not going to be easy, but if we are willing to accept courageously the challenge they present, we will triumph. William E. Park in *Narrow Is the Way*; The Macmillan Company.

"THERE IS BUT ONE BOOK"

I wonder if you remember the story of the last days of Sir Walter Scott. The great man had been stricken with apoplexy, and had gone abroad in quest of health. Failing rapidly, he was taken back to Scotland that he might die in his beloved home, Abbotsford, on the banks of the Tweed. He seemed momentarily to come to life again when he looked upon scenes so familiar to his eye and so beloved of his heart. Day after day, in a wheelchair, Scott was taken from room to room in the house and along the sunny walks of the garden. One day, when

(Turn to page 55)



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New



Books

Preacher and Pastor

Pastoral Work by Andrew W. Blackwood. The Westminster Press. 252 pages. \$2.00.

Not counting Dr. Blackwood's *The Funeral*, this volume on pastoral work will be hailed by many as the author's "chief work" in the field of pastoral theology. Although Dr. Blackwood has ably written on the several phases of the pastoral office, in this book it does appear that he has excelled. It does appear that pastoral work is the crown, which crowns the other works.

This Westminster source book for ministers is timely. The men, women and children down the street cry out for spiritual help, comfort and guidance. If the pastor does not hear their cry and go to them, who will? The sheep have gone astray, they are lost, they are being ravaged by wolves. Who will seek them out, who will return them to the fold, who will rout the wolves, if the shepherd is "safe in his own fold"? Into the homes of our people comes a legion of "hirelings" false shepherds. The hirelings of secularism, hirelings of falsehood, the hirelings of propaganda, men and things of sin "rend" the flock. Will the shepherd of God's flock leave the sheep to the hirelings? This book tells us again and again, "go ye to the lost sheep of the house." And we are convinced that these are the days for fruitful pastoral work. The fields are over-ripe to the harvest. The season is an "open season" in our warfare against the wolves and the hirelings of the flock.

This book is fortunate in its helpfulness. Together with *The Funeral*, for pastoral work it is a "must" for ministers. One wishes now that he could have had this volume to read as he was enroute to his field after having left the seminary. Its insights and experience would have saved many of us from pastoral neglect and would have enabled us to have better fed the sheep and to have more wisely led them. Some of the chapters are especially helpful. The Art of Winning Children, The Ways of Attracting Men, The Help of the Mail Carrier, Openings for Evangelism, these chapters lift the horizon of the pastor's vision.

The concluding chapter is The Rewards of Pastoral Work. A faithful pastor has his rewards with him. Let us, therefore, after receiving this book, read "the book" and catch anew the passion of a Christ-like pastor. Let us re-dedicate our high calling to the pastoral office given uniquely to us as shepherds of "the sheep of His Pasture." Let us then engage ourselves

in persistent pastoral work, with spiritual emphasis upon the word "pastor" and upon the word "work."

E. L. S.

Clinical Pastoral Training, edited by Seward Hiltner and published by the Commission on Religion and Health of the Federal Council. 176 pages.

This volume is a report on the National Conference on Clinical Training in Theological Education, held in Pittsburgh, at Western Theological Seminary in June of last year. Demands are coming now upon the civilian ministers as the result of the exigencies of the war for personal counselling looking toward religious, social and emotional adjustments. Seminaries are recognizing the need for clinical pastoral training and are in the process of arranging such studies and courses. This book represents the experience and thinking of outstanding leaders in this field from the leading seminaries in the country.

Chapter headings are: The Development of the Clinical Training Movement, Standards for Clinical Training, Vocational Aspects, The Place of Clinical Training in the Theological Curriculum, Clinical Training in Relation to Other Education and Pastoral Work and Relation to Postwar Needs.

The book fits an urgent need right now and should be a "must" for pastors to have, and to read. It can be secured from the "Commission on Religion and Health" of the Federal Council address, 297 Fourth Avenue, New York 10, New York.

I. C. E.

The Church and the Returning Soldier by Roy A. Burkhardt. Harper & Brothers. 204 pages. \$2.00.

This book should be studied by every parish minister in the United States. It is written in a most readable style and is crammed full of suggestions for all who are interested in helping our returning veterans towards the readjustments of peace and Christian citizenship. The twelve chapters are grouped under these four headings: The Mind of the Soldier, When Should the Church Begin?, The Church Prepares, The Revitalized Church.

The author served in the tank and motor transport corps in World War I and ever since has made youth work his major preoccupation. He has been principal of two high schools and served for eight years the International Council of Religious Education. Since 1935 he has been pastor of the First Community Church of Columbus, Ohio, a parish of 3200 members with

almost twenty per cent in the armed services.

A bibliography of four pages and an index of six pages are found at the end. Altogether a most stimulating and suggestive treatment of a most timely theme.

F. F.

This Ministry: The Contribution of Henry Sloane Coffin. Charles Scribner's Sons. 128 pages. \$1.50.

On the occasion of his retirement from the presidency of Union Theological Seminary ten of the colleagues and friends of Henry Sloane Coffin have offered us a series of essays which expound the value of his contribution to the Christian Church over a period of more than forty years. It is a matter of congratulation that such a symposium has appeared. As a preacher and parish minister, as a theological educator and statesman of the Holy Catholic Church, as a leader of liberal evangelicalism and an exponent of social Christianity, as an influence in many colleges and particularly Yale, as an authority in liturgy and hymnology, as the friend of thousands, as one who with charm, intelligence and consecration has always served his Lord, it is well that this accounting of Henry Sloane Coffin has been made. Reinhold Niebuhr is the editor as well as the closing essayist. He and his co-authors have fulfilled a necessary and appropriate task with excellent results.

F. F.

Sermons

The Eighth Fear by Lewis Robeson Akers. Abingdon-Cokesbury Press. 128 pages. \$1.00.

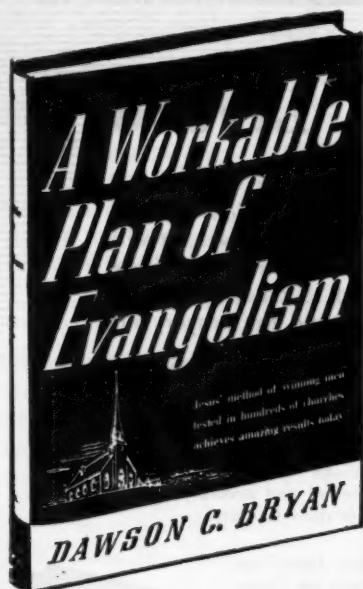
The nine sermons in this stimulating little volume are arranged in a novel and interesting sequence. The titles are: The Eighth Fear, The Seventh Church, The Sixth Freedom, The Fifth Cross, The Fourth Window, The Third Front, The Second Chariot, The One Thing, Nothing. There is solid meat in some of these discourses, yet most of the material is presented in a thoroughly readable and brilliant form. The author is to be commended for his use of quotations and illustrations. Here are the fruits of wide reading and a fervent Christian faith.

Dr. Akers is minister of LaBelle View Methodist Church, Steubenville, Ohio, and served for ten years as president of Asbury College.

J. C. P.

Faith for These Times by Willard Brewing. William Collins Sons & Company. 159 pages. \$2.00.

One of the evidences of homiletical (Turn to page 50)



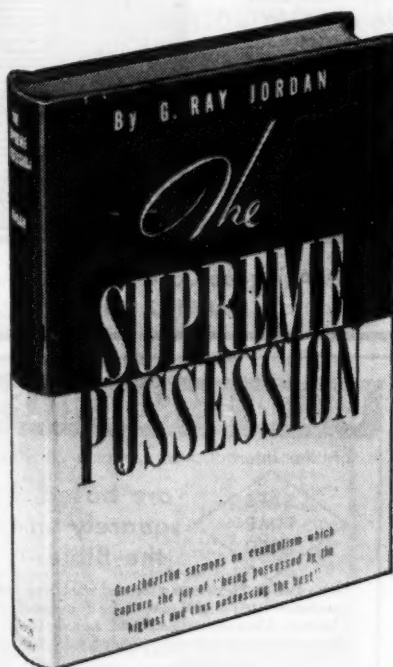
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Book Reviews

(From page 48)

effectiveness is skill in the phrasing of sermon topics. Consequently, as the reader opens this book of sermons by Dr. Willard Brewing, minister of St. George's United Church, Toronto, and reads the twenty-nine titles he is anxious to go farther. Among these are the following: Apples of Gold, Meeting Obstacles, The God of Details, Turning the World Upside Down and A Big Job for Big Men.

Unlike the discourses of many modern preachers each of these sermons is prefaced by a text. Although in a few instances the text seems to be pasted on to meet a pulpit conventionality, most of these scriptural passages furnish the basis of the sermons which they introduce. Dr. Brewer's use of texts is as worthy of study as is his mastery of the art of phrasing titles. Sermon VIII is expository, its text being "The things that have happened to me" (Philippians 1: 2), and its title, Life's Accidents. In the working out of the thought the word "happened" looms especially large. In a sense the sermon is built on a word, and this is done without allowing the material to degenerate into verbal quibbling. The text of the excellent sermon on The God of Details is "The very hairs of your head are all numbered" (Matthew 10: 30).

Possibly these sermons as delivered were longer than they are in this printed form, most of them being under 1500 words. They contain many fresh and valuable illustrations and are rich in suggestion and inspiration. They are examples of preaching of a high order.

L. H. C.

Trumpets of God by N. M. Ylvisaker. Augsburg Publishing House. 176 pages. \$1.50.

This book, which comes from the pen of the Director of the Service Commission of the National Lutheran Council, is not in sermonic form. There is, however, no doubt that most of the material which it contains was originally prepared for use in the pulpit. *Trumpets of God* is a book of many outstanding merits and of some marked defects.

It is characterized throughout by an enlightened and convincing pessimism concerning certain trends in the moral and spiritual life of our generation. Dr. Ylvisaker masses much evidence to show that as a people we have reached a point of the gravest danger and that we stand in desperate need of a revival of a vital New Testament religion. The author's own material is reinforced by numerous exceptionally well-selected quotations. For example, the late Bishop James E. Freeman of Washington is quoted as saying: "One of the primary causes of our lowered estate is a marked loss of moral and spiritual values, a loss that affects definitely and vitally every phase of our life. The something we are short of today is moral character, or to put it in more understandable terms, it is religion."

Although there are occasional paragraphs which savor of an old fashioned declamatory oratory, in general the

(Turn to next page)

E. Stanley Jones

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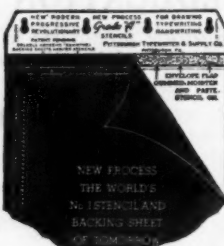
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SEPARATE LITERATURE OF EITHER ON REQUEST

Book Reviews

(From page 50)

style of the book is clear, brilliant and genuinely eloquent. The theology is ultra-conservative, and the author is too prone to attribute the deterioration which he points out entirely to those with whom he does not see eye to eye intellectually.

This is a stirring, gripping book, which deserves a wide reading.

L. H. C.

The Two-edged Sword by Norman F. Langford. The Westminster Press. 194 pages. \$2.00.

The statement that there should be more expository preaching has been so frequently made that it is as a rule taken as a matter of course. Yet of the volumes of sermons which come from the press very few belong to this pattern. The book under consideration, however, contains twenty-one definitely expository sermons. Their author is one of the younger generation of ministers in the United Church of Canada. In his foreword he tells us that they were prepared especially for rural and small-town congregations and that they appear substantially as they were preached.

One marked characteristic of the sermons in this book is that they are prefaced by rather long texts, one of them being nine verses. It is also to be noted that they contain considerable theological language. The fact that the first sermon is entitled *Regimentation and Election*, indicates that the author is not afraid of time-honored ecclesiastical terminology. In spite of this tendency there is a complete clarity and a vital connection with the problems of daily life.

Three excellent sermons deal with the interview of Jesus with the woman of Samaria, the subtitles being: *Invitation, Judgment and Crisis*. Two sermons from the Song of Solomon bear the titles of *The Love Song of the Church and Intrusion by Night*. Although they are not without merit in spots, they are essentially failures on account of the way that the author twists the textual meaning in order to make his point.

This book of sermons is outside of the beaten track. Comparatively few preachers obtain their results through the method used here. They make good reading, are constructive in thought, and suggestive homiletically.

L. H. C.

Edifying Discourses by Soren Kierkegaard. Volume 2 in a series of four volumes. Translated from the Danish by David F. Swenson and Lillian M. Swenson. Augsburg Publishing Company. 91 pages. \$1.50.

The translators of this volume, which is the second in a series of four were the first American scholars to discover the greatness in the writings of Soren Kierkegaard. David Swenson died in 1940 and among his papers were translations of Kierkegaard's works. These are now being published. Strange, indeed, that a person's worth is discovered three-quarters of a century after his death. Such seems to be the case of Soren Kierkegaard.

Kierkegaard wrote eighteen dis-

(Turn to next page)

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Book Reviews

(From page 51)

courses. Five were published in volume one. Four are found in this volume. Five more will be published in volume three while four more will be placed in the fourth and last volume of this series. Kierkegaard calls his selections discourses and not sermons because as he says he "has no authority to preach." Students of this great Danish Christian are finding in him one who is interested in the subjective life of the spirit. His discourses chart the inner life of an individual, to show that spiritual life has a structure as definite as the law-governed inorganic universe. To accomplish this he presents the various typical attitudes toward life: the esthetic, the ethical, and the religious. He presents the religious in both its immanent and transcendent phases. These are not only treated objectively, but he poetically visualizes each attitude in figures who think and feel for themselves, in which treatment the imaginative and the dialectical are equally stressed. The reviewer has found that the writings of Kierkegaard are of the kind that more enjoyment and understanding are discovered on rereading than upon first reading.

The Augsburg Publishing Company should be congratulated upon its publication of this series, for no real understanding of Kierkegaard may be made unless these discourses are studied.

W. L. L.

Experience Worketh Hope by Arthur John Gossip. Charles Scribner's Sons. 200 pages. \$2.00.

The appearance of a new book by Dr. Gossip is an event to this reviewer. This staunch Scotch preacher is one who always stimulates both the devotional and homiletic spirit. How can one best describe the contents of the book?

First of all the sermons are biblical. Then they are expository. They are orthodox. But above these qualities the preacher has the faculty of putting in the printed page a sincerity which we imagine must be part of his personality. He is a wide and intense reader. The sermons abound with literary and scientific illustrations. But there is no compromise with the verities of the Christian faith.

Most of these sermons are directed to the individual. The topics include: A Message for Tense Days, Christ's Strange Confidence in Us, When Christ and You Come Face to Face, Some Blessed Certainties in an Unstable World, God's Patience and Our Fretfulness, Then Cometh the End. To these we should add one title which has a sectarian theme, Of the Meaning of Infant Baptism. If you want to understand the Presbyterian idea of infant baptism read that sermon.

Gossip is a preacher's preacher. When the day is long and the work has been hard when the mind is tired and the soul is fatigued, you will find a few minutes spent with this book as a refreshing stream.

W. H. L.

Public Relations

How to Make Friends for Your Church by John L. Fortson. Association Press. 186 pages. \$2.00.

Public Relations for Churches by Stewart Harrell. Abingdon-Cokesbury Press. 136 pages. \$1.00.

There is little question but that the churches need instruction in the techniques of public relations. Both of these volumes give helpful suggestions to that end. John Fortson was director of public relations for the Federal Council of Churches for some time until the war called him into activities. He has produced a good book with many helpful suggestions.

Stewart Harrell is a newspaper man and clergyman who, at present, is the director of public relations for University of Oklahoma. His book is smaller than the one by Fortson but is, we think, a little better organized. Both cover practically the same field.

Public relations of churches as implied in these volumes is largely the matter of publicity of one kind or another. In a larger sense a good program on public relations would be much larger than that, it consists of a program to sell the work of the church to the community and the nation.

The authors, however, are writing for the local church and treating the subject in the more narrow sense. Each book illustrates the text with pictures which carry constructive lessons.

W. H. L.

Religious Thought

The Flower of Grass by Emile Cammaerts. Harper & Brothers. 176 pages. \$2.00.

The author of this volume, who is well known as a poet, essayist and historian, records in this volume his various experiences which has brought him from humanistic atheism to Christianity. W. H. Auden, the British poet, writes the foreword in the book in which he likens Dr. Cammaerts' experiences to a "paraphrase in the biography of the Divine Grace." In some ways this book is like Augustine's *Confessions* which pictures one looking for and finding religious certainty.

The author examines nature, truth, beauty, goodness, freedom in the light of his spiritual development from humanistic atheism to Christian realism. Each chapter contains an autobiographical sketch introducing general considerations on art, literature, history and religion. The reviewer found in these seven chapters interesting comments which Dr. Cammaerts offers on many writers from early history of man to the present. His views are mature and definite.

Two chapters, in particular, are worth extended comment if space permitted. Liberalism and Christianity and The Impact of Pain are not only well written and clear but are very thoughtful studies. The reviewer agrees with the author when he declares: "Sentimentalism and self-satisfaction are the sure symptoms of a decadent Christianity." And again Dr. Cammaerts writes: "Compacency, in such matters (varying views of Christianity) does not only imply the betrayal of Christian duty, it implies the surrender of the whole Christian position."

The author has occupied the Chair of Belgian Studies at the University (Turn to next page)

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Book Reviews

(From page 52)

of London since 1933. He writes for us as a quiet literary man but with a sincere conviction that the values of Christianity have been and still are missed by too many people.

W. L. L.

The Logic and Reason in Christianity by Edward D. Lucas. Fleming H. Revell Company. 95 pages. \$1.00.

This little volume bears the subtitle, *A Brief by a Lawyer*. We are told that the author in addition to being a member of the Virginia bar is also known as a lecturer on the Bible and a newspaper correspondent. It is his purpose in this work to present arguments, based upon Biblical authority and external evidence, for belief in the Christian faith. The themes discussed are immortality, the origin of the scriptures, the truth of the Bible, the doctrine of the atonement, and the doctrine of redemption in the light of the modern opinion of the magnitude of the universe.

In his views of the Bible and in his theological position, Mr. Lucas holds to the middle of the road. His Biblical knowledge, while it might be questioned at a few points by scholars, is respectable. The most interesting chapter is the one dealing with the way in which the scriptures came to us. It is one of the best summaries of this subject, especially for the layman, that we have seen. On the other hand, the discussion of the atonement is not particularly impressive. While this book is of interest to the pastor, it seems to the reviewer that its greatest usefulness will be to the thoughtful layman.

C. W. B.

Man Does Not Stand Alone by A. Cressy Morrison. Fleming H. Revell. 107 pages. \$1.25.

This splendid book is the work of a scientist. The author is past president of the New York Academy of Sciences, fellow of the American Museum of Natural History and life member of Royal Institution of Great Britain.

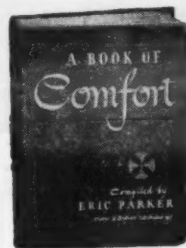
The author says, "While the book was being prepared, the book, *Man Stands Alone* by Julian Huxley, came off the press. Mr. Huxley states that he does not believe in God or gods. This work attempts a review of the scientific evidence of a supreme intelligence and the title was chosen as a challenge to Huxley's Conclusions.

The author collects the facts of science, writes about them in a simple way for the benefit of the average person and enables one to see that there is and always has been a universal and supreme intelligence. When you read the book you feel with President Bixler of Colby College, "I have found this material fascinating. To have all these bits of data assembled and used to build up a cumulative argument is impressive."

T. B. R.

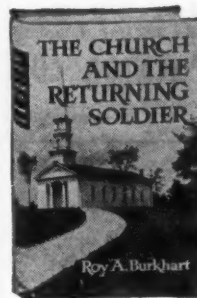
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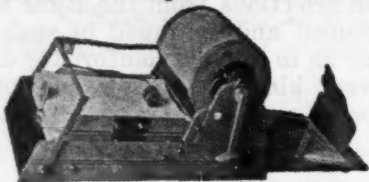
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Book Reviews

(From page 53)

Brotherhood

Bringing Our World Together by
Daniel Johnson Fleming. Charles
Scribner's Sons. XIV + 155 pages.
\$2.00.

This is a study in world community based on the theory that the quest for history's meaning is to be found in man's slow but sure movement toward a genuine world family under the governance of God. The task of mankind is the creation of world brotherhood and humanity's fundamental unity becomes increasingly obvious through a study of history, culture, ethics, and the origin of races. In relationships with other peoples men are moving from the claiming of rights to the recognition of duties. There is the promise of the renewed expansion of Christianity in the direction of the supranational, supranational, supradenominational, Eumenical Church and our social responsibilities are recognized as world-wide. Christianity's contribution to the tremendous task of attaining world community is immense. The world-wide Christian fellowship is being created. Only such a global community can bridge the gulfs between races and nations. As we move into the new day we need to keep our feet on the ground, the while pushing ahead. Realism plus spiritual aspiration will lead us to world community. The book is a Religious Book Club selection.

H. W. H.

Brotherhood Through Religion by
Paul N. Elbin. Dorrance & Company.
153 pages. \$1.75.

This is a little book of ten essays or addresses by the president of West Liberty State College, Wheeling, West Virginia. They are based upon the conviction that the brotherhood of man is the creed of all mature religion. Let religion drop its weight of debatable dogma, selfish sectarianism and escapist ritual and work for the practice of brotherhood. Partisan politics and tribal patriotism must be replaced by larger loyalties. The writer is a pacifist who would do away with all prejudice, pride and hatred and live in love with all mankind. (This is all right as the boys say, "If you can get it.") But Christian pacifism has not brought this to the world.) The author's contention is that only thorough-going democracy and broad religion can bring in the age of brotherhood. The introduction is by E. Stanley Jones. In spite of the fact that the approach is idealistic and not too practical, it is a good book. It will undoubtedly help push along the slow progress toward brotherhood. Some more realistic things, such as the prevention of war by the eternal vigilance of well-armed nations of good will, if it can be accomplished, may make for more progress toward a better day.

H. W. H.

Worship

The Lord's Supper in Protestantism
by Elmer S. Freeman. The Macmillan
Company. 174 pages. \$1.75.

The author of this book was original-

ly a priest of the Protestant Episcopal Church; now he is the minister of the First Congregational Church, Menasha, Wisconsin. Thus so far as the Lord's supper is concerned he has served at the two extremes of Protestantism. It certainly is a long step from the Anglican view of the administration of the sacrament by priests in apostolic succession to the lay distribution of Congregationalism. He writes with authority on both positions. However, he is neither so clear nor explicit with the Protestant points of view which lie between these two extremes. Presbyterianism, with its ordained eldership should be worthy of more space in the discussion, especially as this is one of the items which makes possible a reunion between the Episcopal and Presbyterian churches.

The book traces the growth of the idea from the Lord's supper through the years of history. He repudiates the idea that the Last Supper of the Lord was originally a passover observance. A chapter is devoted to the mystery religions and, there, more credence than is justified is given to a supposed relationship between the Christian communion and the mystery religions of the old world.

The chapters which discuss spiritual preparation and the social and spiritual implications of the communion are good. Services are given for administration of private communion and corporate observance. They are worth while.

This reviewer is sorry that he did not resist the inclination to digress from his subject in the chapter in Ethical Dynamic by discussing the war. In this discussion he follows the reasoning of so many pacifists that we have no responsibility to destroy Hitlerism until all of the social evils in America are destroyed. Regardless of the merits of the contention, and there may be some, the subject does not belong in this discussion.

W. H. L.

Mpengo of the Congo by Grace W.
McGavron. Friendship Press. \$1.00.

From being snatched from the path of Old Crocodile by Big Inkema of the mission station to the jungles of African Congo is the story of Mpengo of a native Christian worker's family, told in the style for the age level of the primary child. This is the primary division text in the study of foreign missions in the subject chosen for united study this coming season. Besides its place as a practical Christian and a missionary book, it is a mighty interesting story for the child of that age, and other children as well.

M. T.

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The Sermon Scrapbook

(From page 47)

he was particularly weak physically but exceptionally clear mentally, he asked to be taken into the library, and placed before the great window looking out upon the Tweed. His son-in-law, John G. Lockhart, was sitting with him. Suddenly Scott expressed a wish that Lockhart would read to him. When Lockhart asked him from what book he should read, Scott turned to him reproachfully, and said, "Need you ask? There is but one." Without another word, Lockhart went to a table and took up a copy of the Bible, and read to the dying man the fourteenth chapter of the gospel according to St. John.

This is the secret of the Bible—and this is its wonder. It has stood the test of the ages in the supreme experiences of life, when we need counsel, comfort, courage. "There is but one" book, at such times, to which to turn. John Haynes Holmes in Sermon, *The Rediscovery of the Bible: How to Read This Book*; The Community Pulpit.

LIVING BY ROTE

A Syrian and an American were sitting together in the salon of a Mediterranean steamship, when the ship's orchestra began to play that lively little march tune, "The Parade of the Wooden Soldiers." The Syrian gravely and courteously rose and stood at attention. The American, quite puzzled, asked him why he did it. The Syrian answered, inquiringly, "Why, I thought it was your national anthem!" He was not joking. He had merely mistaken the tune. He honestly thought that the "Parade of the Wooden Soldiers" was the American national anthem.

Perhaps it is worth while to ask the question seriously: "Is it the national anthem?" Are the forces flattening out individuality and independent personality, the characteristic activities of our national life? Are we becoming standardized into living by rote? That frustration of creative living is deadly to the purposes of Jesus. Halford E. Luccock in *Preaching Values in New Translations of the New Testament*; Abingdon-Cokesbury Press.

SERVING TRIVIALITIES

On one of his visits to the United States, G. K. Chesterton was taken to see the Great White Way in New York City. Upon seeing it he made a remark which Professor Phelps of Yale has said "ought to live forever." Said he, "What a place this would be for a man who could not read!" You see,

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from one point of view the Great White Way is amazing. Physics, chemistry, engineering, the patient research and lifelong labors of men like Edison and Steinmetz lie behind that electrical display. When, however, one reads what we write out with all this astonishing electrical skill one realizes what Chesterton meant when he observed, "What a place this would be for a man who could not read."

We mention the Great White Way only because it may be regarded as a more or less representative symbol of our civilization. Ours is a civilization that all too often employs the finest fruit of its mind and spirit in the service of trivialities, or worse. Harold C. Phillips in *Life's Unanswered Questions*; Harper & Brothers.

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 Thy soul must overflow if thou
 Another soul wouldst reach.

Hymn

Christ for the World We Sing.

Leader: We are conducting a service of consecration for the teachers and officers of the Sunday church school. The church must accept the sacred task of the teaching ministry; that little children may grow in fellowship with God; that youth may come to interpret in the terms of Jesus' teachings; that all people of all ages may catch new visions of the kingdom of God. These leaders are gathered to consecrate their talent of teaching to the great master teacher.

A Meditation

The teacher is likened unto a key
 Which unlocks the door of opportunity
 That any may enter and learn.

For he is the key person
 Of the Sunday church school.
 Making that important personal contact

Which causes a change to be
 Wrought in the life of a learner.

He is the key to the code
 Which deciphers and interprets
 To eager learners
 Those puzzling passages which
 Make for Christian life.

He, as the key of a musical selection—
 The knowledge of which enables
 Musicians to play in harmony,
 Brings the message
 Of Christian love
 In all its richest beauty.

These keys held together
 By the perfect circle
 Of Christ
 Make the teacher
 A door keeper
 To the kingdom of Heaven.

(E. P. H.)

A Psalm of Consecration

Leader: For the joy of sharing
 what I know of thee,

Teachers: I give thee thanks, O
 Lord.

Leader: For the opportunity of
 partnership with thee,

Teachers: I praise thee, O my God.

Leader: For thou hast placed before
 me youths

Teachers: That I might instruct
 them, and thy little ones that I might
 lead them.

Leader: Thou hast trusted me to lay
 my hands upon them, and even as the
 skillful potter molds his clay into a
 lovely vessel, to shape their lives and
 make them beautiful.

Teachers: I thank thee, Lord, that
 thou hast not left me unguided in my
 task.

*By E. Paul Hovey, Director of Religious Education, Austin Presbyterian Church, Chicago, Illinois.

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Leader: That thou hast given me for my help a great example, even thine own Son, Jesus, mankind's greatest teacher.

Teachers:

Oh, make my hands all gentleness, like his,

Oh, make me full of sympathy and quick to understand.

Oh, make my heart all love for Thee and for Thy children!

Father, as a teacher of those whom Thou dost love,

Make me like the Christ.

(Arranged from Muriel Moore)

Leader: To you whose families make up the congregation of this church I would say that we live in a day when the home cannot do its work alone. We live in a time when the teaching of the Sunday church school is ineffective unless it is widely supported by Christian attitudes on the part of all church members and by a wholesome community life. Will you, members of this congregation, encourage these teachers and their pupils by assuming at all times an attitude of Christian love? Will you believe in them, believe the best about them? Will you have faith in their goodness and cleanness and fineness of character? Will you, with the help of God, provide a church where fine living will seem natural and where holy aspirations will be encouraged? We pause for a moment that you may silently consecrate yourself in this service to God.

Hymn

Lord, Speak to Me That I May Speak

Leader: You, who are the leaders of the Sunday church school, have a large share in the religious education of our church. Upon you rests the specialized and systematic instruction which few homes are able to furnish directly. Will you, the Sunday church school teachers, faithfully study to know the content of the Christian message and to understand the techniques by which we share religious truth? Will you, by both word and deed undertake to make the Christian way of life attractive to these whom you teach? Will you show patience with the slow-

ness by which we all learn, and faith in the power of God to work through these slow educational processes? Will you, with God's help instruct your pupils in his truth? We pause for a moment of silence in which the teachers may consecrate their service to God.

Hymn

Take Thou Our Minds, Dear Lord.

Leader: To the task of making little children understand their loving heavenly Father,

Teachers: We consecrate ourselves.

Leader: To the opportunity of acquainting youth with the comrade Christ,

Teachers: We consecrate ourselves.

Leader: To the great privilege of interpreting religion, to those of mature years in terms of the day in which we live,

Teachers: We consecrate ourselves.

Leader: To the total task of bringing in the kingdom of the great friend and teacher, Christ,

Teachers: We consecrate ourselves.

Leader: Benediction:
O Lord Thy benediction give,
On all who teach, on all who learn
That so Thy church may holier live,
And every lamp more brightly burn.

THE PERIL OF HATRED

Emile Cammaerts writes tenderly of his son who gave his life as a member of the RAF. Hatred, according to the young pilot, was wrong because it was useless. Thus his father, deeply moved by his son's noble life, reminds us that hatred only hardens one's temper and embitters his soul. It does not bring relief to the sufferer. If one begins by hating his enemies, "he will soon hate his friends, or at least the friends who do not share his opinions, and he will soon hate himself for hating them." We can hardly be sure that God loves us unless we cultivate his attitude toward all others—of all countries and every class—both during war and peace! Those who insist upon executing the judgments of God for him usually conclude by forgetting to manifest his mercy. G. Ray Jordan in *We Believe!* Abingdon-Cokesbury Press.

Little Hands

Soft little hands that stray and clutch,
Like fern fronds curl and uncurl bold,
While baby faces lie in such
Close sleep as flowers at night that fold,
What is it you would clasp and hold,
Wandering outstretched with wilful touch?

O fingers small of shell-tipped rose,
How should you know you hold so much?

Two full hearts beating you inclose,
Hopes, fears, prayers, longings, joys and woes,—

All yours to hold, O little hands!
More, more than wisdom understands
And love, love only knows.

—Laurence Binyon.



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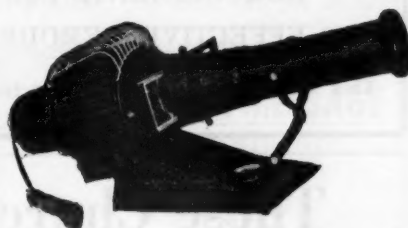
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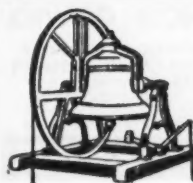
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CHURCH BUILDING ISSUE

*"Some to the Church repair
Not for the Doctrine,
But the Music there."*

—Alexander Pope.



The October issue of *Church Management* will be a special church building issue. In addition to publishing architectural plans of churches selected by the editorial staff of the *Architectural Record*, special pertinent articles will appear which will include:

TRENDS IN CHURCH PLANNING AND DESIGN

By Walter A. Taylor

ORGANIZATION OF THE BUILDING COMMITTEE

By William H. Leach

LIGHTING FOR WORSHIP

By C. E. Johnson

REQUIREMENTS FOR RELIGIOUS EDUCATION

EFFECTIVE REMODELING

This issue will be a necessary tool of every church building committee

These Churches Will Build

THE number of churches which plan postwar building is growing to prodigious figures. The Interdenominational Bureau of Architecture now estimates that Protestant churches will spend \$650,000,000 in new construction and alterations. Each month we have been publishing the names of churches and the proposed building.

If you have information regarding building projects send it on to us. If possible give us:

1. Name and location of the church.
2. Name of the minister.
3. Unit of church to be constructed or altered.
4. Amount of investment required.
5. Amount of this money already in hand.
6. Name of architect.

If the information sent has not been previously received by *Church Management* we will send you one of our Pastor's Calling Lists which consists of the loose leaf binder and fifty family information cards.

Here are some of the churches which have reported during the last few months:

Trinity Evangelical Lutheran Church, Mount Morris, Illinois. Arthur M. Neumann, pastor. Complete church with educational unit to cost \$120,000; \$10,000 in hand. William Schulzke of Moline, Illinois, is the architect.

Methodist Church, Fairview, New York. George S. Howe, minister. Educational unit to cost \$15,000; \$14,000 in hand. Lacey & Lacey of Binghamton, architects.

First Baptist Church, Wilson, North Carolina. Clyde E. Baucom, minister. Complete building to include worship, educational and social facilities. Estimated cost, \$175,000 to \$200,000; \$30,000 in hand. Architect not yet selected.

St. John's Lutheran Church, Arthur, North Dakota. George Unruh, pastor. Complete new church to cost \$30,000; \$5000 in hand. S. M. Houkam, Fargo, North Dakota, is the architect.

Sunset Church of the Nazarene, San Francisco, California. Alpin P. Bowes, minister. Complete new church to cost \$30,000; \$7000 in hand. Clarence O. Peterson and Wendell R. Spackman, San Francisco, architects.

(Turn to next page)



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These Churches Will Build

(From page 58)

People's Methodist Church, South
Portland, Maine. H. Travers Smith,
pastor. A complete new church to cost
\$40,000; \$28,000 in hand. John Howard
and John Calvin Stevens of Portland,
Maine, architects.

Grace Methodist Church, Blue Island,
Illinois. T. Harry Kelly, minister. New
sanctuary to cost \$100,000; \$94,000
pledged; \$38,000 in hand. Hugo C.
Haueser, architect.

East End Methodist Church, Gas-
tonia, North Carolina. G. C. Starr, Jr.,
minister. Complete new building. Cost
not yet estimated but \$12,000 in hand.
Marvin W. Helms, Charlotte, North
Carolina, architect.

First Reformed Church, Coytesville,
New Jersey. Harvey F. Ammerman,
minister. New community center to
contain educational social units. Esti-
mated cost, \$30,000.

New London Presbyterian Church,
New London, Connecticut. John H.
Thompson, Jr., minister. Will build a
new educational plant to cost \$10,000
to \$20,000. No architect yet selected.

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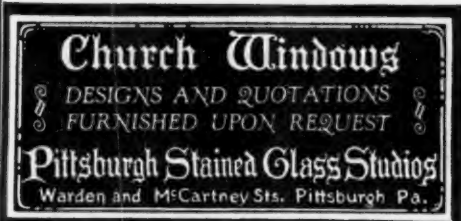
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October, 1944, Through September, 1945



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Editorials

(From page 7)

income of each of the priests is \$659. This is one dollar less than the exemption of a single man in Canada. If this is the cash salary of the priest he, in addition, would receive a free house, a free housekeeper, a free car with all expenses paid; free light and heat and as the report adds, "free everything else." Once the bishop has signed the exemption blank a priest might have an income of \$25,000 a year, and, yet, pay no income tax.

In some instances the clergy of the Presbyterian feel so deeply on the matter that they have refused to pay any income taxes until the Crown has satisfied them that the Roman Catholic priests with parallel incomes pay taxes. An interesting thing is that in these instances the individuals have not been "bothered" by the tax officials.

We admire the courage of our Canadian brothers in demanding that the Crown deal fairly with both branches of the Christian church. To give light in the matter is the least the government can do.

What is the practice in the United States? We know what the law is but we do not know how it is applied. The law definitely does expect a clergyman, regardless of faith to declare all fees and gifts. It permits the exemption of parsonage rents. We find no exemption from the cost of food and upkeep of the parsonage. Just how this may be interpreted we do not know. It is all right with us if you wish to ask the tax collector in your district.

When Funerals Were Unchristian

MY friend, Harry G. Sampson, Pittsburgh mortician, has sent me an interesting facsimile reproduction of the Platform of the Presbyterian Government of the Church of Scotland, 1644. A reading of it has been a stimulating experience. I was not aware of how late into the Protestant church life funerals were given religious significance. This document definitely forbids them.

To quote:

Though burial be no part of the worship of God, nor of the work of the ministry; yet an honest and competent number of Christians are to accompany the Christian friends of the dead unto the grave, that they may comfort one another by the way, and to see the burial in a grave and decent matter, remembering that sin is the cause of death, that Christ hath overcome death and the grave, and

that they who die in the Lord, rise again to life everlasting; and without singing or reading, which the superstitious do conceive to be profitable for the dead; without funeral sermons which beget superstition and tend to flattery, make the gospel to be preached with respect of persons and are most pressed by such as do least regard sermons at other times; and without feasting, with affective shows of mourning, and any further pomp or ceremony, than civil differences and respects do require.

The places of the people for assembling for the word and sacraments ought not to be places of burial, which is therefore forbidden.

Doing the Family Wash

A LONG time ago, years and years almost without number, a distinguished member of the cloth addressed a conference of clergymen and admonished them to eschew the humble duties of housework. We are sure that that individual said: "The man who helps his wife with the family washing will soon learn that his time might better be used in study and holy meditation."

Our guess is that every conference which has been held since that ancient date has had its speaker who has made a similar pronouncement. We are constantly admonished that the minister who forsakes the Monday meeting of the clergy to help his wife with the work of the house is scheduled for a low-salaried parish.

This little editorial can hardly expect to void the wisdom of ages but it can protest against this short sighted and anti-social view. To our mind the clergyman who permits and expects his wife to give a good share of her time to leadership in the parish without reciprocating in helping her with the necessary tasks of the house may become a great preacher but he is a poor Christian.

Moreover, we are convinced that more creative sermon ideas have come of the wash tub than were ever born in the Monday morning preachers' meeting.

Error in Tax Table

IN the tax table which appears on page 68 of the July issue there is an error in reporting that parsonages in the state of Illinois are tax exempt. The Property Tax Division of the state assures us that no law of Illinois gives such exemption. It further explains that the matter is largely left in the hands of the local assessors. As a result parsonages, in some instances, are taxed and in others are not.



Hardly a perfect fit!

It would be interesting to see how this man's new suit looks on him after it has been altered. It certainly was not made for him.

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